

# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

---

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MEMOIR OF THE LATE REV. SYLVANUS SHAW,  
OF MARSDEN, YORKSHIRE.

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THE value of biographical accounts requires neither illustration nor proof; but it may admit of some discussion, who are the proper subjects of these narratives. It has been stated, that he who does not rise above the level of the species is not entitled to this distinction; but if the object of the writer be the benefit of the reader, surely those accounts are likely to be the most extensively useful which describe individuals who are most easily found. The following sketch of the life and labours of a minister who moved in a humble and contracted sphere, may, perhaps, be received with favour, and read with interest.

SYLVANUS SHAW was born at Marsden in Yorkshire in 1755. Much information of the early part of his life cannot now be obtained, and if it could, might not deserve to be recorded. During twenty-five years, though decent in character, and regular in conduct, he was grossly ignorant of the truths of religion, and indifferent to the grand concern of salvation. The first serious impressions were made upon his mind by perusing *Keach's Travels of true Godliness*. His eyes were enlightened to

see, and his heart was affected to feel the evil of sin, his guilt and danger; and the inquiry was excited, "What must I do to be saved?" In this state of anxiety and distress he attended the ministry of the Rev. Mr. Wilson, an evangelical clergyman at Slaithwaite; and afterwards that of the Rev. Mr. Hunt, at the Independent Chapel in Delph. The gospel came to him not in word only but in power. He discerned the glory of its truths, and experienced the influence of its blessings. The delight he enjoyed, and the benefit he received from ordinances, were evinced by the regularity of his attendance, at all times of the year, and in all varieties of weather, though he had to walk five miles over a bleak and mountainous country.

No sooner had he tasted that the Lord was gracious, than his soul was filled with compassion for his neighbours who were living without God in the world, benighted in ignorance, and sunk in carnality. His works of faith and labours of love, for their best interests, began in a prayer-meeting which he established in his own house, and which attracted a crowded attendance. Then the necessities of the people,

and the exhortations of his friends, encouraged him to engage a large room, and to attempt preaching.

Thus commenced his ministry, and it commenced in very unfavourable circumstances. Besides the deplorable ignorance of the people, they were uncivilized in manners, blindly attached to ancient customs, and strongly prejudiced against sectarian worship. From the moment he assumed the character of a preacher, the mouth of the wicked and the mouth of the deceitful were opened against him, and he felt the scourge of tongues. His motives were impeached, and his abilities and services were despised. In himself, also, there was much cause for diffidence and despondency. He began to preach in the place of his nativity, and to the companions of his youth, and thus proved that a prophet has no honour in his own country; he possessed few books, and enjoyed no literary advantages; his store of knowledge was scanty, and his elocution provincial; and instead of surmounting these defects by hard study, he was obliged to work diligently for the support of a rising family. Those ministers who have received a learned education, have access to a good library, and enjoy leisure, cannot justly estimate the difficulties of Sylvanus Shaw's situation, nor properly sympathize with his sorrows.

But his dependance was upon God, and he experienced the help of his grace. When a man's heart is warm in a cause, it is surprising how he will avail himself of every resource, and improve every advantage. The subject of this Memoir was not one of those illiterate preachers who glory in their deficiencies, who revile their superiors, and who affect to despise that learning and those qualifications which they do not possess. So sensibly did he feel the pain of ignorance, and so eagerly did he thirst for knowledge, that, when the day had been spent in labour, he either re-

deemed the night, or rose at four o'clock in the morning, for reading, prayer, and meditation. Human criticism might have censured his sermons with severity, and sneered at them with contempt, but they cost him many hours of close application, and were evidently accepted of God, and sanctioned with his blessing. He gradually rose in estimation; the rancorous opposition of profane men subsided; and he obtained favour in the sight of the neighbouring churches. The Rev. William Moorhouse of Huddersfield, and the Rev. Noah Blackburn of Delph, both lately gone to their reward, and the Rev. Jonathan Toothill of Hopton, now waiting for the coming of his Lord, officiated at his ordination. The service was held in a barn, and the scene was very interesting. When Mr. Shaw was called upon to relate his religious experience, to avow his doctrinal sentiments, and to assign his motives for entering into the ministry, he put his soul into his words. His language and elocution indicated how little he had been taught of men, and his wisdom and piety demonstrated how much he had been taught of God. The ordination-service produced a considerable impression at the time, and has often been mentioned since.

In the rise and progress of an infant church, the important epoch, the grand effort, is the erection of a chapel. During several years the church of Christ at Marsden, few in number, and universally poor in circumstances, regarded it as a blessing devoutly to be desired, but scarcely to be expected. At length, however, the great attempt was made. An eligible plot of ground was obtained; all the money that every man could contribute was collected; the building was raised; and a heavy debt was incurred. They did what they could; and the deficiency was made up by other congregations, who well knew the necessity of their circumstances and the urgency of their claims. Mr.



Shaw lived to see the debt paid off, and the chapel well attended. He lived also to see the answer of his prayers, and the success of his labours in the conversion of sinners.

His departure was rather sudden, as he had engaged in preparation for the pulpit a few days before his death, expecting to preach on the ensuing Sabbath. In his last illness his pains were distressingly severe, but he enjoyed peace of mind, and the cheering influence of a good hope. He died May 29th, 1824, in the 70th year of his age, and the 35th of his ministry. His funeral sermon was preached on the 13th of June, by the Rev. John Cockin of Holmfirth. The large concourse of people who assembled evinced how much his character was respected, and how deeply his loss was deplored. The chapel could not contain one half of them, and the day being favourable, the service was held in the adjoining yard.

Sylvanus Shaw belonged to that humble class of ministers whose labours are arrogantly despised by the learned, bitterly opposed by the profane, and poorly rewarded by the church; but let justice be done to him. Let the state of Marsden at the close of his ministry be compared with what it was at its commencement. He did not enter into other men's labours, nor build upon another man's foundation. At the most he received about 40*l.* a year from his congregation, and for a long time not half that sum. When he began to preach in his own hired house, to a small company of poor, illiterate, uncivilized people, it was a sphere of service which would have been generally regarded with contempt and aversion. But he was the instrument of collecting a congregation, of forming a church, and of establishing an interest; and hereafter it will appear that this illiterate man was wise to win souls, and that this despised preacher had the honour of turning many to righteousness.

ON THE NEGLECT OF PUBLIC WORSHIP BY THE LOWER CLASSES IN OUR CITIES AND POPULOUS TOWNS.

It is impossible for any one who sees the vast and unutterable importance of religion; or feels its reviving hopes and consolations, to behold multitudes around him sunk in ignorance and apathy, with reference to their best, their eternal interests, without being deeply affected. If our sympathies are called forth in behalf of the wretched slaves of superstition and idolatry on distant foreign shores, shall they be frozen and shut up from our countrymen and neighbours?

On entering many of the religious assemblies of London, I have been often struck with the exceedingly small proportion of the labouring classes seen in them. Nor is this the case merely in those parts of the metropolis which are chiefly occupied by people of opulence; for, by conversing with persons the best informed, I learn that the evil complained of is not partial, but general. Whether we go to hear the word in churches, or chapels, or in the meeting-houses of Dissenters, with a few very rare exceptions, we are tempted to ask, where are the poor? Where, on the sacred day, are the multitudes of labourers and mechanics, with their wives and families, which, during the week days, fill the shops, and garrets, and cellars of this vast city? Yet, upon moving into the environs, the mystery is solved; for we see all the public places of resort and amusement full and overflowing; tea gardens, and taverns, and pot-houses, are crowded to excess, while the passenger is sickened with the fumes of intemperance, or shocked with sounds of profaneness and blasphemy.

I suppose the British capital, with its vicinity included in the bills of mortality, contains, at least, six or seven hundred thousand persons of the labouring class. If we say that a fiftieth part of this immense population attends public worship, it is pro-



bably allowing more than facts would support. In other cities, and particularly in large manufacturing towns, the proportion of the poor that never or seldom attend public worship, is nearly as great as in London.

I have been so painfully affected with this melancholy subject, that, after mentioning it repeatedly in conversation with different friends, I determined to drop a few hints to serious and benevolent readers through the medium of your widely-circulated and useful magazine. We live at a time when almost every thing is sifted and investigated which seems capable of admitting any practicable measures for improvement; and yet I do not remember having heard of this matter being once examined with any thing like the attention which it urgently demands.

Is it not desirable to employ some method for ascertaining, with as much accuracy as possible, what proportion of the labouring classes, both in the metropolis and in the large provincial towns, attend the public worship of God? Where divine ordinances are the most notoriously and shamefully neglected, ought not the causes to be investigated, and the consequences to be faithfully unveiled and vividly portrayed? Are chapels erected and fitted up with a reasonable allowance of space to accommodate the poor? The acknowledgment is readily made in words, that the souls of the lowest mechanics or menials are quite as precious as the souls of noblemen and princes; but does the Christian part of the world appear to be adequately impressed with this solemn idea in point of fact?

If, however, we could devise no method, either for ascertaining with nicety the proportion of the poor in our cities and large towns who constantly absent themselves from the house of God, or stating explicitly the causes of their habitual absence, still, as we know the aggregate mass of such people to be unquestionably great,

it is an inquiry of the utmost importance, how this dreadful evil is to be removed or diminished. What! shall divines spend their time and zeal in controversy about the forms and punctilios of discipline, or the lights and shades of certain doubtful doctrines, while crowds of practical atheists swarm around them unregarded and unadmonished?

Those who deign to cast an eye over this paper may instantly start a thousand difficulties, and believe them to be insurmountable. But can no plans be proposed, no means tried, no efforts made to bring the wretched wanderers within the range of Christian instruction? Did the compassionate Lord and Redeemer of souls provide for all this astonishing apathy and sloth and selfishness in his followers, when he issued the command, "Go ye out into the high ways and hedges, and into the streets and lanes of the city, and compel them to come in"?

I am far from intimating, that no attempts have been made to rouse the attention of the lower orders to the things which belong to their peace. Sunday schools, instituted for the instruction of their children, have sometimes drawn the parents under the sound of the gospel; societies for relieving the sick, by sending out pious visiters, have also in many instances produced good effects in the same way. Now, what other means can be devised and recommended? I have thrown out these general hints, with the hope of awakening a concern which may lead to practical results. And most happy shall I be to see such facts and statements, narratives and plans, laid before the public, as are calculated to engage the attention of benevolent and zealous Christians, and promote the spiritual and eternal interests of those who are now living without God and without Christ in the world.

VOLENS.

## CORRESPONDENCE BETWEEN JOHN SHEPPARD, ESQ. AND THE LATE LORD BYRON.

[*Extracted from Mr. Sheppard's "Thoughts on Private Devotion," 2d Edition: for a general account of which, see our Review in the present Number, p. 63.*]

To the Right. Hon. Lord Byron, Pisa.

MY LORD, Frome, Somerset, Nov. 21, 1821.

MORE than two years since, a lovely and beloved wife was taken from me, by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, "God's happiness!—God's happiness!" Since the second anniversary of her decease, I have read some papers which no one had seen during her life, and which contain her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself; as I have more than once heard the writer mention your agency on the rocks at Hastings.

"Oh my God! I take encouragement from the assurance of thy word, to pray to Thee in behalf of one for whom I have lately been much interested. May the person, to whom I allude, (and who is now, we fear, as much distinguished for his neglect of Thee as for the transcendent talents Thou hast bestowed on him,) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure! Do Thou grant that his future example may be productive of far more extensive benefit than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise on him, be bright in proportion to the darkness of those clouds which guilt has raised around him, and the balm, which it bestows, healing and soothing in proportion to the keenness of that agony which the punishment of his vices has inflicted on him!" &c.

"Hastings, July 31, 1814."

There is nothing, my Lord, in this extract which, in a literary sense, can at all interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others the Christian faith can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delamartine; but here is the *sublime*, my Lord; for this intercession was offered, on your account, to the supreme Source of happiness. It sprang from a faith more *confirmed* than that of the French poet; and from a charity, which, in combination with faith, showed its power unimpaired amidst the languors and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray, that "wisdom from above," and "peace," and "joy," may enter such a mind.

## THE ANSWER.

SIR,

Pisa, Dec. 8, 1821.

I HAVE received your letter. I need not say, that the extract which it contains has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite *sure* that it was intended by the writer for *me*, yet the date, the place where it was written, with some other circumstances which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure that can arise from so melancholy a topic. I say *pleasure*, because your brief and simple picture of the life and demeanor of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations of the existing portion, I ever met with any thing so unostentatiously beautiful. Indisputably, the firm believers in the gospel have a great advantage over all others,—for



this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope, through life, without subsequent disappointment, since (at the worst for them) "out of nothing, nothing can arise," not even sorrow. But a man's creed does not depend upon *himself*; \*who can say, I *will* believe,—this,—that,—or the other? and, least of all, that which he least can comprehend. I have, however, observed, that those who have begun life with an extreme faith, have in the end greatly narrowed it, as Chillingworth, Clarke, (who ended as an Arian,) Bayle, and Gibbon, (once a Catholic,) and some others; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief, like Maupertius, and Henry Kirke White.

But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more than obliged by the extract from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me at least the justice to suppose, that

"Video meliora probo-que,"

however the "*Deteriora sequor*," may have been applied to my conduct.

I have the honour to be,

Your obliged and obedient Servant,

BYRON.

\* Our limits do not permit us to furnish our readers with the admirable and truly judicious comments of Mr. Sheppard on this letter; but we cannot pass over the remark,—"that a man's creed does not depend upon *himself*," without subjoining our author's feeling apostrophe—"Oh! that a mind awake to the value of Christian faith, and yet convinced that 'a man's creed does not depend upon *himself*,' had so far acted on its convictions, as to ask, even of an 'unknown God,'—'Work in me to will, of thy good pleasure!'"

P. S. I do not know that I am addressing a clergyman; but I presume that you will not be affronted by the mistake (if it is one) on the address of this letter. One who has so well explained, and deeply felt the doctrines of religion, will excuse the error which led me to believe him its minister.

#### ON THE USE OF WEST INDIA PRODUCE.

SIR,

To the Editor.

I HAVE read the Review of the Pamphlets on Slavery in your Magazine for November, and am sorry to say there is a passage in it that has excited much regret in my mind. In the notice of the work, entitled, "*Immediate not Gradual Abolition*," &c.; the reviewer says, "Of the efficacy and propriety of these means (that is, the substitution of East India for West India sugar) we are not so confident as the author of the enquiry would have us to be."

I take it for granted that, in common with almost every thinking man, the reviewer considers slavery to be inconsistent with the principles of Christianity, which commands us to do to others as we would have others do to us. And I will also presume that he goes a step further, and admits that those who partake of the *immediate* profits arising from slavery, share more or less in the criminality of it. It is in vain to argue, that while slavery irremediably exists, a person may innocently derive emolument from the system: the same argument might be used by the receiver of stolen goods, or the advocates of any other nefarious practices. It is equally vain to plead that the government has long sanctioned the system, and therefore it cannot be criminal to share in it. No government can absolve a man from the obligations he owes to his Creator or his fellow men; the standard for his conscience is not the Statute-book, or an Act of Parliament, or the opinions of the government, but the word of God. By that he will be judged at last; and, therefore, to that alone must he look as the rule of conduct. But if to hold a man in slavery, or to share in the profits arising therefrom, be contrary to the laws of God, it must also be criminal to indulge our appetites by the use of the produce of slavery. Suppose the reviewer knew that a man

gained his livelihood by receiving and selling stolen goods, by which he was enabled to undersell his honest neighbours! would the reviewer feel himself justified in giving him the preference in his purchases, and thus upholding a system of robbery, in defiance of all law and justice? Certainly not.

I come now to the point on which we are at issue; namely, the "*propriety*" of the measure proposed by the authoress of the pamphlet in question. Yes, Sir, it is to the heart and the conscience that the appeal is directed, and properly so. We have been arguing, petitioning, and remonstrating against the system of slavery, until its iniquity is understood and deprecated by the whole population of the country, and what has been the practical result? Our indignation and commiseration have evaporated in sighs for the wretched objects of them, while we ourselves, with unaccountable inconsistency are daily assisting to uphold and perpetuate the system. It is high time to reduce our principles to practice, and to show that they are worth, at least, some trifling sacrifices. Nor can we better begin than by abstaining from the use of West India produce. The authoress of the pamphlet in question has laid it down as an axiom, that to partake of the produce of slavery, is to encourage it; and that to encourage it, is to share in the criminality of it. All the sophistry in the world will not overturn this axiom. Now, if the British public were to discontinue the use of West India sugar, slavery would cease; therefore, by the use of it, slavery is upheld. And if it be a crime for a nation to uphold slavery, it must be equally so for an individual. Whatever, therefore, may be thought of the "efficacy" of the measure, its "*propriety*" cannot be doubted, because it is nothing more than a *virtuous determination to renounce at once, and for ever, the indulgences derived from a system at variance with the principles of Christianity, and with the just rights and moral improvement of a large body of our fellow-creatures!*

It gives me pleasure to find, that few who have read the Pamphlet have risen from the perusal with the phlegmatic feelings this Review of it is calculated to promote. Thousands have already adopted its principle, and it is extending itself as widely as the shores of Britain will admit. Never, indeed, was beheld

a more virtuous struggle than that which we are on the eve of witnessing between the British nation and the West India interest. Sixteen years have elapsed since our hopes of the Abolition of Slavery appeared to be confirmed; and yet each succeeding year has only tended to perpetuate the evil (as a political measure at least) and to strengthen the hands of the planters. The best interests of the slaves, and the wishes of an overwhelming majority of the people of England have been sacrificed to family connexion; to friendship; to vanity; the object of their solicitude is further and further receding from their grasp; and the abomination that maketh desolate appears interminable. But the passive power that has now commenced its silent operation is as certain of effecting the object eventually as any human means can be;\* while the sacredness of the cause will ensure it the blessing of heaven, and approve itself to every man's conscience as in the sight of God!

Begging the Reviewer to review his own sentiments on this interesting subject, I beg to subscribe myself, The Publisher of the cheapest edition of "*Immediate not Gradual Abolition,*" &c.

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\* That the consumption of East India sugar has increased, within six months, from 100 *bags per day* to 500! which is equal to the consumption for 1,176,000 persons at half a pound each, per week. Let it go on increasing in this proportion for two years, and we shall shortly see Slavery die a natural death.

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[The subject of West Indian Slavery is one of such prodigious interest to all who venerate the rights of human nature, that, contrary to an ordinary rule, we have permitted the above reply to one of our Reviewers in the November Number of our Magazine. In doing so, however, we shall hold ourselves at liberty to test the accuracy of our Correspondent's theory in a future Number. If it is merely proposed to rouse the planters to a sense of long neglected duty, we quite agree with him; but if instant abolition, without the preparatory process of instruction is intended, we differ most widely from him. We hope soon to overtake this important subject, and beg to assure our Correspondent, that he cannot be a firmer emancipationist than the Reviewer upon whose sentiments he animadvert.—EDITOR.]



# OBITUARY.

REV. THOMAS KING.

*To the Editor.*

DEAR SIR,

IF the memory of the just is blessed, and if it be the duty of ministers and Christians to "follow those who through faith and patience now inherit the promises," I think it would be extremely wrong to suffer the name of the late Rev. T. KING, of Ross, Herefordshire, to be buried in oblivion.

The writer of this short narrative was personally acquainted with this truly holy man of God for above twenty years, and the more he knew of him the more highly he esteemed him; and his pious memory will not only be embalmed in the heart of the writer, but it will be cherished and live in the recollection of a numerous circle of his Christian friends, who very highly esteemed him for his holy virtues and godly conversation.

He was formerly a student at Homerton Academy, and was almost the only survivor of his fellow-students who studied with him at that time. His labours in the Christian ministry were principally confined to Ledbury and Ross, both in Herefordshire, and although his labours were not so generally blessed as he most earnestly wished, yet his work was not in vain in the Lord: some were brought to the knowledge of the gospel, and others were cheered and edified with those evangelical truths which he most faithfully and affectionately delivered.

His piety was real worth, inasmuch as he was a man taught of God, and sanctified by his grace. There were many excellent traits in his character, which not only deserve notice, but are worthy of the most decided imitation. He was the most exemplary in his outward deportment, and thereby recommended the gospel of Christ to all about him. His Christian friends could unequivocally say of him, "Behold an Israelite indeed!" And even those persons who did not appreciate the holy doctrines which he preached, spoke very respectfully of him, and esteemed him for his modest and pious behaviour.

The following will show how much he respected Bible religion, which was found in his own hand-writing since his decease.

"Religion I was brought up to respect; I saw it respected by those around me, and

I soon began to feel a respect for it in my own person, and to recommend it occasionally to my young play-fellows, especially to one to whom I was particularly attached: and in the very worst of seasons with me my heart occasionally has grieved, almost to distraction, because I found in my corruptions so much rising up against, and carrying me away from, what I admired as so just and holy and good, and which I knew shewed me the path of life and peace.

I have always been persuaded that there can be neither order nor righteousness without due regard to religion; and I have often found when the storms of life have raged, and wrecked, there could be no true comfort of heart, arising from the attention of friends, manifested in the most flattering soothing way, without the inward hope of an interest in God through Christ. Here the soul feels the true shelter from the storm; and resting here as my shelter, though I may not feel it, hither I wish to be enabled to turn while life remains; and hither I hope to come to my eternal home."

His manners were the most unassuming; and his humility upon every occasion was particularly striking, and such as "adorned the doctrine of God our Saviour;" and his fidelity in the cause of God and man was, without exception, exceedingly praiseworthy. He was faithful to the truth, and was not to be biassed by any unworthy considerations whatever. Nothing of a worldly nature could tempt him to act contrary to the dictates of his own conscience, and to those holy principles which he had imbibed from the word of God. He had several offers in the Establishment, and one of considerable pecuniary value; and though he was then living in contracted circumstances, he made the most decided refusal.

In a memorandum which he has left behind him, he says,—

"It has been permitted by God that I should preach the truth as it is in Jesus; and blessed be his name, with all the faults that have attended my days, I have ever been enabled to make this my steady aim, without being influenced by frowns or smiles, under the fullest conviction of the truth and importance of it; and although the minister is so unworthy, glory be to God, the ministry in his hands has been instrumental of some good; and one here and there has arisen to call Jesus blessed."

He was exceedingly thankful for the kindness of friends, but he would never impose upon their liberality. Upon one occasion, a friend of his in London wrote



to say he could send him 20*l.*, and because his necessity at that time was not very great, he wrote back expressing his obligations, saying, "I do not immediately stand in need of such a donation, and perhaps you can apply it where it may be more welcome."

His straits in the church and in his family were many; and some of them were of a very peculiar and extraordinary nature; but those, by the assistance of Divine Grace, he bore with commendable resignation to the will of Him who does "all things well." His confidence in the providence of God was firm and steady under the most painful circumstances; and his hopes of celestial and eternal glory continually hung upon the death and merits of the adorable Son of God. Some time previous to his death, he wrote the following sentence, which is altogether expressive of his gratitude to the ever blessed God, for his great goodness towards him, and of his humble but steady confidence in the riches of his mercy.

"The hand of God has been often with me in so extraordinary a way, that it has become almost visible; and such wonderful displays of mercy and goodness in things temporal and spiritual have I seen, that I have the strongest inducements to say, Lord, never let me give up my humble trust in thee through the adorable Redeemer."

During his last illness his mind was tranquil and quite composed, resting his hopes upon a never-failing God, and looking to the Redeemer of perishing men. He departed this life in the faith of the gospel, Nov. 4, 1824, in his 74th year.

"Let me die the death of the righteous, and may my last end be like his."

*Micheldean.* JOHN HORLICK.

#### MR. JOHN HUNTSMAN,

ONE of the deacons of the Independent Church at Boston, in the county of Lincoln, departed this life on the 17th Nov. 1824. He was one of the earliest and most active friends of the congregation to which he was attached, and had been the honoured instrument in the hands of God in promoting its prosperity to a very considerable extent. Soon after the ministry of the Gospel, in connexion with the Independent Denomination, was introduced into Boston, he became a hearer of the word, and, when the congregation assumed a permanent character, and a Christian church was formed in 1819,

he was one of the first members of that community. There is every reason to believe that the ministry of the word had been greatly blessed to him, and that this step was taken from the conviction that, as the Gospel had become the savour of life to his soul, it was his duty to profess that Gospel amongst the people, in connexion with whom God had favoured him.

For five years he was most actively devoted to the cause of God, and laboured abundantly for its prosperity. Nearly the whole of this time he sustained the office of deacon, and performed the duties of that office with exemplary prudence and zeal.

For some time prior to his death, he had an impression that he should not survive long, and said, "This sickness will be unto death." From the nature of his complaint the most excruciating agonies must have been endured; but not one murmuring word escaped his lips. On the contrary, the state of his mind was most delightful and heavenly. Absorbed in contemplations of the goodness of God, his feelings were invariably joyful and his language that of praise. He often observed that God never permitted one doubt or one fear respecting his safety to pass over his mind; and on one occasion he said, "I cannot describe how great God's goodness has been to me; what confidence and joy I have felt in my affliction, and what communion there has been between God and my soul. I know whom I have believed." He then added, "Religion is no trick; the bible is no fable; I am a dying man, and nothing but the truth of God can support me now, but this does support me."

He enjoyed unruffled peace of mind during several days of severe pain, and during each day evinced a growing meetness for a better world. During the last few days his whole soul seemed occupied in the praises of his God. He was resigned to the will of the Most High, and knowing that God's will must be done, he threw himself with holy joy into the arms of covenant-love. It was indeed a privilege to hear the delightful assurances of God's love which he expressed, and to witness the growing fervour of his soul in the prospect of eternity. His end was peace; for, without a struggle or a sigh, the spirit left its trembling tenement, and returned to God who gave it.

"The memory of the just is blessed;" and the memory of this man of God is

blessed in no ordinary degree by the tribute of general and sincere esteem. His death was improved on Sabbath evening, Nov. 31st, in a sermon by the Rev. T. Haynes, from Psalm xxxvii. 37, "Mark the perfect man," &c.

Boston.

T. H.

### THOMAS STIFF, Esq.

ON Saturday, November 27th, at the seat of Thomas Wellman, Esq. Poundisford-park, near Taunton, and while on a visit there, THOMAS STIFF, Esq., of Reading, Berks, (formerly of New-street, Covent Garden.) This pious gentleman had been more than 50 years a member, and more than 40 years a deacon of the Congregational church in Fetter-lane, London.

Mr. Stiff, who had for many years cultivated a friendly intercourse with Mr. Wellman and family, was desirous of paying him one more visit, which was productive of much mutual pleasure. The time was arranged for the return of himself and daughters to Reading; but it pleased God to visit him with a complaint which notwithstanding the best medical help, and the assiduous attention of the family, put a period to his life in the course of five days, in the 76th year of his age.

Mr. Stiff was born at Chertsey, in Surrey. He lost his father at an early period, but was educated by his mother in the fear of God. He was then admitted into the family of his uncle, Mr. Carlton, an event productive of such happy consequences, both for "life and godliness," that he never failed to observe the anniversary of it with peculiar thankfulness to the end of his days. Here he not only enjoyed the advantages of family religion, and of his relation's pious example, but was brought under the judicious ministry of the Rev. James Webb, which was eminently useful to him.

His diary testifies the careful notice that he took of the dispensations of Divine Providence, in not only his own domestic circle, but in those events which regarded his neighbours, friends, and fellow-worshippers. His remarks on the death of his relations and others show how anxious he was to be himself prepared for the great change. He was a serious, constant attendant on the means of grace; was careful to retain the substance of the sermons he heard; took a deep interest in the affairs of the church to which he belonged, as well as in the prosperity of various institutions of a religious and

charitable nature, to which he was a liberal contributor through life, and a benefactor at his death.\*

Through the whole of his short but painful illness, his mind was kept in perfect peace, tranquil and submissive, free from all earthly cares, and stayed upon his God; looking for the mercy of the "Lord Jesus Christ unto eternal life." The pious friends who surrounded his dying bed, and witnessed his gentle dismission from the body, could not but exclaim, "Let our last end be like his."

Respectful notice was taken of his death in funeral sermons, by the Rev. Mr. Golding, at Poundisford, by the Rev. Mr. Douglas of Reading, and by the Rev. Mr. Burder in London. His remains were deposited in the family vault in Bunhill Fields, on Thursday December the 9th.

### RECENT DEATH.

#### *Death of Wilberforce Richmond.*

DIED, on Sunday, Jan. 16, aged 18, WILBERFORCE RICHMOND, second son of the Rev. Legh Richmond, of Turvey. He was a youth in whom were united a superior understanding, promising talents, amiable disposition, and spiritual piety. He departed in perfect peace, rejoicing in the love of his Saviour, and leaving behind him a train of convincing evidences that he was saved by grace, through faith in the blood and righteousness of Christ.

#### *Mrs. Bethune's account of her late Husband.*

"TWENTY-NINE years did we go hand in hand on our journey through the wilderness—never having a thought unknown to each other, or ever differing scarcely in opinion. But

All our intercourse while here,  
So tender and so kind,  
Does like a fleeting dream appear,  
That leaves no trace behind.

"My idol is now gone! my gourd withered! O that, when my streams of earthly joy are dried up, I may be led to seek my all in God. Like Newton I may say, 'I have lost a right hand;' would I could say, 'I go on cheerfully without it;' but that is beyond me. I can only, with Job, 'be dumb because the Lord hath done it.'"

\* Among the legacies bequeathed to various charities, are the following:—London Missionary Society, 100*l.*, Homerton College 100*l.*, The Poor of Fetter-lane Congregation 100*l.*, Congregational Fund Board 50*l.*, Widow's Fund 50*l.*, Hibernian Society 50*l.*, Orphan Working School 50*l.*



## THE DREAM.

*Lines said to have been written by a self-taught Youth, in the west of Scotland,  
in celebration of Cameronian worth.\**

In a dream of the night I was wafted away  
To the muirlands of mist, where the martyrs lay ;  
Where Cameron's sword and his Bible are seen,  
Engraved on the stone where the heather grows green.  
'Twas a dream of those ages of darkness and blood,  
When the Minister's home was the mountain and wood ;  
When in Wellwood's dark valley the standard of Zion,  
All bloody and torn, 'mong the heather was lying ;  
'Twas morning ;—and Summer's young sun, from the east,  
Lay in loving repose on the green mountain's breast :  
On woodland and cairn-table the clear shining dew  
Glistened sheen 'mong the heath-bells and mountain flowers blue ;  
And far up in heaven, near the white sunny cloud,  
The song of the lark was melodious and loud ;  
And in Glenmore's wild solitudes, lengthened and deep,  
Was the whistling of plovers, and the bleating of sheep ;  
And Wellwood's sweet valley breathed music and gladness,  
And its fresh meadow-blooms hung in beauty and redness ;  
Its daughters were happy to hail the returning,  
And drink the delights of July's sweet morning.  
But, Oh ! there were hearts cherished far other feelings,  
Illum'd by the light of prophetic revealings,  
Who drank from the scenery of beauty but sorrow,  
For they knew that their blood would bedew it to-morrow.  
'Twas the few faithful ones, who with Cameron were lying,  
Conceal'd 'mong the mist, where the heath-fowl was crying ;  
For the horsemen of Earlshall around them were hovering,  
And the bridle-reins rung thro' the thin misty covering.  
Their faces grew pale, and their swords were unsheathed,  
But the vengeance that darkened their brow was unbreathed ;  
With eyes raised to heaven, in calm resignation,  
They sang their last song to the God of salvation :  
The hills with the deep mournful music were ringing,  
The curlew and plover in concert were singing—  
But the melody died 'mid derision and laughter,  
As the host of ungodly rushed on to the slaughter.  
Tho' in mist and in darkness, and in fire they were shrouded,  
The souls of the righteous were calm and unclouded ;  
Their dark eyes flash'd lightning, as firm and unbending—  
They stood like the rock which the thunder is rending :  
The muskets were flashing, the blue swords were gleaming,  
The helmets were cleft, and the red blood was streaming—  
The heavens grew dark, and the thunder was rolling,  
When in Wellwood's dark muirlands the mighty were falling.

When the righteous had fallen, and the combat was ended,  
A chariot of fire through the dark cloud descended ;  
The drivers were angels, on horses of whiteness,  
And its burning wheels turn'd upon axles of brightness ;  
A seraph unfolded its doors bright and shining,  
All dazzling like gold of the seventh refining ;  
And the souls that came forth out of great tribulation,  
Have mounted the chariots and steeds of salvation :  
On the arch of the rainbow the chariot is gliding—  
Thro' the paths of the thunder the horsemen are riding :—  
Glide swiftly, bright spirits ! the prize is before ye,  
A crown never fading, a kingdom of glory !

## REVIEW OF RELIGIOUS PUBLICATIONS.

*An Essay on Baptism; being an Inquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. With an Appendix. By Greville Ewing.* Second edition. 4s. Duncan, and W. Baynes.

*On Baptism: chiefly in Reply to the above. By Rev. F. A. Cox, M.A.* 4s. 6d. Holdsworth.

THE mutual reproach and mutual vengeance with which disputants in the baptismal controversy have been in the habit of provoking each other, could not fail, in the estimation of many, to dishonour the sacred rite, and sink even religion itself into contempt. No bitterness of spirit, however, is discovered by the authors before us. We have dipped into their productions, and it is pleasing to say, that we have perceived hardly a tinge of that wormwood and gall which, in former days, were mingled so copiously with these "waters of strife." Most heartily do we wish this war to come entirely to an end. But we are persuaded that until some point of agreement, some axiom of interpretation be found, the quarrel respecting βαπτω and βαπτίζω is not to abate: and as Mr. Ewing very affectingly observes, "it should humble us all, to see the battle continuing to rage, without the smallest appearance of termination."

This principle of harmony, so very desirable, is not; we are convinced, to be found in the *etymology* of language. The extreme earnestness of Mr. Cox on this point, is rather amusing. "And now, once again," says he, "I demand of Mr. Ewing to point out the *lexicon*, which does NOT give dipping, plunging, or immersing, as the unquestionable and universally admitted PRIMITIVE SIGNIFICATION of the contested terms."

There is a boldness in this challenge rather trying to a man's patience; but we will endeavour to meet it with calmness. Were the best critics and lexicographers all agreed to deny or affirm, what Mr. Cox calls "the primitive use" of the word, the question must still be asked, What is the weight of *their authority* in fixing the import of *Bapto* in the *New Testament*? For, after all, it is not the *philological*, but the *Scriptural*, or, rather, the *SACRAMENTAL* sense of the

word, that must settle the controversy. A lexicon is only the *repository* of opinion. The meaning of an author is perfectly *independent* of a lexicon. It is not uncommon for the same word from the same pen to denote very different ideas; and he must be far less skilled than Mr. C. is in the philosophy of language, who is not aware, that to seek for the sense of a word in some cases by rummaging a dictionary, would be to obscure the truth. The dust of far-fetched criticism often blinds the eye of judgment, so that the light of simple evidence shines upon it in vain. It is easy to conceive how eager inquiry for knowledge on this subject, fatigued with digging for Greek roots, and bewildered in the thicket of Greek branches, may be seen resting upon "the stump of some cut down word," only for the sake of rising with greater vigour to propose the tedious question, "What, after all this toil, is to be understood by the scriptural word *Baptizo*, in reference to the ordinance which it is intended to describe?" By referring such an individual to the best critics and lexicographers, you relieve not his anxiety; for when the influence of learned opinion is mutual, in different scales, the balance of a regulated mind feels only the restlessness of indecision. At the best, it remains only to quiver at equilibrium, being unable to determine whether *bapto* means to *plunge*, or to *paint*; to *pour* or to *sprinkle*. He hesitates to conclude which is the best critic, the scholar who can refer to a passage in an ancient author, where *bapto* is employed to show the force of a weapon plunged into the heart of a foe; or he who has marked the page on which *bapto* represents the application of vermillion to the cheek of artificial beauty. Really, his honest mind is perplexed, not knowing which is the most approved writer in the Greek language,—the man who selects *bapto* to show how a drowned man *sinks*, and how a ship foundered at sea, may be imagined to "go down into the water;" or, the writers that use the very same word in speaking of a lake tinged with blood, and of a human body drenched with the dew of heaven.

What then is to be done? We must first of all think upon the nature of the ordinance itself. Baptism is a sacred institution, a ceremony of purification. Its ob-



servance was enjoined upon the apostles, without the mention of any specific mode of dispensing it. They were Jews, whose associations of mind would, we judge, naturally remind them of the accustomed manner of administering their "*divers baptisms*." "A clean person," says the record, "shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon all the persons that are there."

Now, since the apostles were simply commanded to baptize, having no direction whatever respecting *how* the service was to be done, is it credible that they should presume to devise a new method of performing it? How our Baptist brethren can still contend for the submersion of the whole person, as the only legal way of administering this ordinance, is to us utterly mysterious, as it is in obedience to no command, and since a single example of *their* mode of baptizing appears not within the sacred annals of at least four thousand years! In this confidence we are glad to be supported by the strong authority of Mr. Ewing. "I have not," says he, "been able to meet with an instance of *immersion-baptism in the Holy Scriptures*!"

Mr. E. allows that there are many instances in which baptizo signifies "to immerse, that is, to plunge or sink completely under water;" as in the cases which he cites from Josephus, of a ship that (*καταβυθως*) *sank* in the Adriatic sea, and of the boy betrayed by murderers, who put him under water (*καταβυθως*) and kept him there till he died. "These," says Mr. Ewing, "I conceive to be genuine instances of *immersion-baptism*." Is this the pattern of baptizers and the baptized? Shall we illustrate the office of the apostles of Christ by the work of providential destruction, or that of a murderer? It is impossible to apply such examples as a rule of Christian baptism. "According to their (the Baptists,) views," continues our author, "baptism is a *twofold* symbol, representing two things of distinct and equal importance, the first representing the *death*, the other the *resurrection* of Christ." Now, if this be the case, the word *baptizo* is a name for the *one half* of their ordinance of baptism. It entirely fails them in the *other half*. If, therefore, this word *pops* them down, it certainly cannot give any warrant, or suggest any literal or figurative meaning for their *popping up again*."

We have been not a little pleased with at least the symptom of an interesting concession, which may perhaps lead our Baptist brethren to adopt the rational and armonizing principle, that baptism is "a

GENERIC term," which admits of *various modes* of operation. We now allude to the very sensible remark of Mr. Cox, in reference to Nebuchadnezzar, whose body is said to have been baptized with the dew of heaven. "It does not," says he, "imply the *manner* in which the effect was produced, but the *effect itself*; not the *mode*, by which the body of the king was wetted, but its *condition*, as resulting from exposure to the dew—a body exposed to eastern dews would be as *wet* as if *plunged* in water."

Very well, then, in our friend's opinion, to be *drenched* with dew, and to be *immersed* in water, are synonymous. At length the dispute respects not the *fact*, but the *mode* of the fact; and it remains only to be determined whether Mr. Cox's *plunging* or Mr. Ewing's *pouring*, is the more proper way of drenching. No matter now whether the subject be popped *into* the water, or the water popped *upon* the subject, provided always that he be wetted sufficiently: a shower-bath or a river; a vapour-bath or a well, may be equally appropriate, though not quite equally *convenient*. And probably it is not very material whether the bath be a cold or a warm one: but yet, to any thing comfortable in "*going down into the water*," some devout persons, even in this month of February, might object, because it would certainly do away all *self-denial* in the ordinance, they could not so *literally* perform it with fear and trembling.

But to return. WILL our Baptist friends concede the point, that this Christian ordinance may be administered in *various* forms, if care is taken that the subject be *thoroughly immersed* or drenched? We fear they will refuse to do so: they tell us, Any mode is not right; for in the Scriptures it is said, "they went down *into* the water:" John baptized in Jordan, and we are *buried* with Christ by baptism," &c. "A person," says Mr. Cox, "*may* indeed be *immersed* by means of *pouring*, but *immersion* is the being *plunged* into water, or *overwhelmed* by it"! This is a strange sentence, written on page 94 of Mr. C.'s book; and compared to his very judicious remark just noticed at page 41, it appears most marvellous! But really system—SYSTEM devours good sense and learning, and consistency, and every thing good. Was Nebuchadnezzar, then, whom Mr. Cox has allowed to be in a state of *immersion*, was he *plunged* into dew, or *overwhelmed* by dew!

In reply to what we would name the *allusive* arguments of our Baptist brethren, we can do nothing more efficiently than request our readers to peruse Mr. Ewing's

excellent remarks on the "Manner and Form of the Ordinance," together with "Objections Answered." They are in a neat style of language, and discover that acuteness of judgment and amiable temper of mind, which are inseparable from the man, and impart a kindred worth to his performance. See 2d edit. p. 49—142.

With the highest esteem for Mr. Ewing's talents and erudition, we will not conceal our regret at finding his odd translation of the word *baptism* retained in this improved edition of his Essay. We are not prepared to reject as spurious the rules he follows in tracing the elements of words. Though from Mr. Cox's critical remark on the word *σοῦζιον*, this favourite scheme of analysis appears not supported by "the ancient and high authority of Aristotle;" it is nevertheless sustained by men of great literary fame.\* The analogical theory itself is not yet to be despised, however sorry we may feel for that *excessive use* of it, which has made our learned friend interpret *βαπτω*, *overmuch*. The crucible that melts bapto down into pop, is, we confess, somewhat rather too fine. What is *ποπ*? A little bit of fresh Greek—a specimen of new literary coinage, which, impressed as it is with an image and superscription taken from Johnson's Dictionary, looks not in *good taste*, we fancy. Mr. Cox has written thirty-nine pages in octavo to prove it counterfeit, and to prevent its currency. These pages, if they do not discover all that *urbanity*, which we *know* belongs to the temper of their author, they evince that he is a clever man and a scholar. We lament sincerely the *occasion* for their being written; but they really *deserve* to be read. It shall not, however, greatly concern us: for, at the worst, it is but a small blemish, a speck upon a mirror, otherwise bright and true; and when Mr. Ewing sees it as Mr. Cox does, and, as we do, it will be easy for his careful hand to rub it off.

Unwilling further to pursue the etymological part of the litigated questions, we will turn our eye for a moment upon those parts of the volumes which refer to the *proper subjects* of the Christian ordinance. And, aware that it better becomes a writer to mark excellencies than to find faults, it is with sincere regret that we proceed to notice what we regard as the imperfect ground in which our bap-

tist author has unhappily planted the roots of his arguments on the disputed points of *infant baptism*.

The first mistake into which our friend appears to have fallen, arises out of a *partial and defective view* of "*Christianity as a system of religion*." It is, says Mr. Cox, "ever to be considered as a *spiritual* dispensation, whether viewed in its essential doctrines, precepts, and promises; or, in its implantation as a principle and spring of eternal life."

No sound divine can object to the above statement of scriptural truth, so far as *it goes*; but certainly it does not mention *all the truth* that ought to have occurred to Mr. Cox in this description of Christianity. He should have given the character of the *persons* whom he denominates the subjects of "*Christianity as a system of religion*." Are they also "ever to be considered as *spiritual men*?" It appears next to impertinent in us to remind our friend Mr. Cox and his brethren, that "*Christianity, as a system of religion*;" or, in terms more scriptural, that the *Kingdom of Christ*—the reign of Messiah, extends its sceptre as well over the *rebel*, as the *loyal heart*—that the gospel proclaims his authority alike over his *foes* and his genuine friends. How often have the people of his faithful ministry heard Mr. Cox exclaim in the name of his master, "these *mine* enemies that would not that *I should reign over them*, bring them hither, and slay them before me!" It really does appear to us, that our friend, intent upon throwing round his cause a stronger shield than ever yet defended it, lost his consistency; and, for the moment, overlooked the nature of Christianity itself, whose claims on this principle, he has unwittingly relaxed. The truth of the case, in our view, may be stated thus: As all who live under the British government, whether young or aged; whether contented with the laws or disaffected toward them; are nevertheless the *subjects* of the crown; so every human being under the gospel dispensation, which is called "*the kingdom of heaven*," is a *subject* of that kingdom; and *as such*, ENTITLED, of course, to all its immunities and honours; which, if not *actually enjoyed*, is owing to *personal disability*, or want of essential qualifications in the *subject himself*. Such defects, therefore, belong not to the nature of the kingdom, whose laws secure to every subject within the realm of mercy, all that *laws can secure*, an equal right to live—"to live for ever." Now then, we are ready to avow, what Mr. Cox will think quite anomalous, that persons may be baptized into Christ, that

\* Vide Valckenær, Lennep, and Everardus Scheidus, de Analogia Linguæ Græcæ. Appendix to Dawes's Miscellanea Critica. Dr. Murray's History of the European Languages. Disquisitions on Greek Prepositions, by James Bonar, F.R.S. Edin.



is to say, *initiated* into Christianity—not as a *principle* of spiritual vitality—but “as a *system of religion*,” who not only cannot then profess Christianity, by reason of their tender age; but who may be, what, alas! many apostate baptists have become, “its future OPPONENTS and DESPISERS.” It is not, therefore, we judge, as Mr. Cox and Mr. Birt have viewed the subject; namely, that it is the very *essence* of religion, which is the cause of difference between us and our baptist brethren; but it is the very nature of the *Redeemer’s kingdom* that forms “the ground on which they are at issue both with themselves and with us. The first section, then, of Mr. Cox’s elegantly written book is disposed of thus:—Its *reasonings* are admissible; but, proceeding on *assumed* data, they are necessarily *inefficient*. The lever, formed with ingenuity and worked with skill to up-turn the system so strongly defended by the ability of Dr. Wardlaw and Mr. Ewing we have examined; it proves to be weak in its fulcrum, and, in our opinion, pedobaptism remains unshaken by it, and looks perfectly secure.

The second mistake which we have been sorry to notice in Mr. Cox’s performance, has less claim to the character of a certain degree of originality, which belongs to the former. It is an *adopted* error, common to all writers on his side of the controversy. In imitation of his brethren Mr. C. resolves that baptism is *in one sense* exactly like circumcision, an *entirely positive institution*. He very gravely assures us that “both the one and the other rest on the simple statutory principle of the command.” This is the basis of Mr. Abraham Booth’s elaborate pile of words, and it is still adhered to, as the living rock which promises everlasting durability to the Baptist system. Here our mistaken brethren still rest, just as if they were garrisoned with the very omnipotence of truth. Hence the infallible confidence with which they look out from their supposed security upon their brethren opposite; and then returning to this strong hold, they mutter to each other so complacently this saying of Mr. Cox’s, “The popular feeling is their’s, the ARGUMENT *ours*!”

To be serious:—Does Mr. Cox really imagine that the able authors whom he resists, would for a moment *argue* the point in debate, if they *believed* with him, that baptism is *entirely* a *positive* rite? Certainly they would be the last men in the world to offer such an affront to common sense. Is it then right for him to attack his brethren on a *principle* of argument which they *deny*? He should be

more thoughtful than first of all to hang over their heads the cloud of his own thoughts, that he may be prepared more effectually to *immerse* them with an incessant rain of words.

We have again perused the divine command relative to baptism; and it is obstinate rationality that forces us to declare, that baptism in our opinion is NOT a rite, *entirely positive*. What we mean by a *positive institution*, the paschal supper, for example, will explain. There the peculiarities of the custom are exactly arranged and determined. The Lamb, the mode of its preparation, the uses of its blood; the guests, their attitude and dress, together with the time of the supper and its annual recurrence, are all marked with the most accurate precision. This was *entirely* a *positive institution*. But is the ordinance of Christian baptism distinguished by any such *speciality of enactment*? The Apostles were directed to “make disciples of all nations,” baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” The history of the Apostolic age shows that the first preachers administered the rite, by *water*, to persons in Judea and in heathen lands, who *believed* their testimony, or who made a *profession* of “Christianity, as a *system of religion*,” and, “TO THEIR HOUSE.” This we will allow to be positive, or nearly so. All else, relating to the *practice* of the ceremony *does not* “rest on the simple statutory principle of the command,” if by this we are to understand the command in its *simple form*. If this is not our friend’s idea—why then, baptism *does not* rest on a simple principle, but on a *mixed one*; and is seen to be, what Dr. Williams has correctly called it, “an institution *partly positive* and *partly moral*.”

The regular *practice* of our Baptist brethren themselves concedes this definition; but, in words, they cannot yet be prevailed on to acknowledge it. For example; a person called a candidate for baptism, requests to be *submersed*. He is not, however, allowed to approach the sacred stream, till his religious experience has passed the ordeal of a church-meeting;—for, in their mind, even going down into the water is not baptism, if the subject is not “born again.” At length, however, *ceteris paribus*, his request is complied with—“the transparent wave covers him.” But after all, they do not know, for a *certainty*, that the brother is *indeed baptised*; because, as for them, how can they tell that his “heart is right with God?” They can only *guess* at it; and often they *guess wrong*. But here we pause; for it is not for us now to blame the interference of this “court of

conscience," nor to dispute the force of human eyes to pierce with curious wonder into the soul of man. O no: All this process of investigation is quite to the purpose of our argument. It goes to show, that our friends, in ascertaining the proper subjects of baptism, condescend to employ a *moral scrutiny* quite rigid enough. Thus, do they, *in fact*, publish all that a pedo-baptist would now contend for; namely, that baptism is *not entirely a positive institution*. On the whole, therefore, we do sincerely conclude, that, if our worthy brother would only *consider this one point*, he would in a future edition of his book, mark with less emphasis, that expressive phrase: "*the argument is ours!*"

But Mr. Cox *elucidates* the subject. His words are these:

"*Baptism is a branch of the tree of Scriptural knowledge; or, if you please, a leaf.*"

We could now fancy ourselves hearing a Baptist brother, expressing himself in some such words as these: "Since a *branch*; or, if you please, a *leaf* partakes the verdure of the stem on which it hangs; and as baptism is a *leaf* of the tree of Scriptural knowledge, THEREFORE one naturally agrees with our friend Mr. Birt, that baptism is THE ESSENCE of religion!" Very pretty! How extremely natural it is, for a sharp-sighted fancy to fix, at once, on the very image of the mind's *notion*. A pedo-baptist, with an imagination even as lively as Mr. Cox's, would never have seen this figure. He might, perhaps, call Christianity, by way of rhetoric, a *Temple*, and in his "mind's eye," baptism might look like a *ceremony*; but a *branch* would be quite out of sight; except, indeed, the branch of *hyssop* dipped for the purpose of casting "the sprinkled shower," in which the bow of mercy greets his eye, with all its lovely variety of grace, while it stretches itself to tell that, "the promise is to us, and to our children." Mr. Cox, we are sure, will not despise this play of fancy, since it is indulged simply to evince, that although *illustration* may be taken for *definition*, yet, that it is not the same thing. For the former excellence of a writer, his imaginative genius and ready flow of eloquence have admirably prepared him.

There is yet a third pillar, which *appears* to sustain the reasonings of Mr. Cox, in replying to Dr. Wardlaw, which, in our opinion, is sadly *defective*. We refer to the distinction which Mr. C. makes between, what he calls the "*Abrahamic Covenant* and the *ancient law of circumcision*." He affirms, very positively, "that *truth* requires them to be considered as *altogether distinct*."

After this saying, the words of the covenant are cited at length from Gen. xvii. 1—14. Now Mr. Cox chooses his ground, starts at full speed, and runs on just like a chariot on the even sand. The celerity of his movement fires the wheels of his thoughts, and they really *seem* to require, not a *sprinkling* to quench them. See pages 131—135.

We too, can discern a difference between the *covenant*, and the *token* of the covenant—"To be a God unto thee and thy seed after thee," is the expression, which describes the essence of the covenant. It is a habit of language employed as the *epitome* of religion, through all the dispensations of the divine mercy, from the moment in which the promise was given to Abraham, to the day in which the last of his spiritual sons shall cry in ecstasy—"this is our God, we have waited for him." To this promise of spiritual and eternal blessedness, the grant of worldly advantages is united, that "godliness might ever be profitable unto all things, having promise of the life that *now is* and of that which *is to come*." To this covenant in the days of Abraham, the divine Being appended the rite of circumcision as a *sign*, a *token*, a *seal*. With this plain idea on the above interesting subject, we may well lift up our head in astonishment, to hear so sensible a man as Mr. Cox exclaim so vehemently: "*I demand* of Dr. Wardlaw, whether the covenant made with Abraham, many years *before* the covenant of circumcision, namely, that of which the apostle speaks, as confirmed of God in Christ four hundred and thirty years before the law, and which expressly secured *spiritual blessings*, was the same with the covenant of *circumcision*." We cannot say how Dr. Wardlaw would meet this *demand*: but we should answer it by simply saying, *YES*. Because, we cannot see, with Mr. Cox, that the covenant of circumcision, so termed by him, has "*expressly limited* its stipulations to *temporal blessings*." Indeed, we are sincere in affirming, that we see *no such limitation* in Gen. xvii. There we discern the *original grant* of Divine favour, or covenant of Grace, republished and enlarged—and Abraham presented with a *new edition* of it; which he received as a warrant that bore the signs of Divine authority; that *declared* him justified, and published again his adoption, as the *friend* of God. Abraham *believed* the testimony. Hence, the blessing is called the righteousness of *faith*. To this righteousness declared in the promise, was affixed the *confirmatory rite*, which, to speak by a figure, *sealed* the document containing the aforesaid *promise of righteousness* to Abraham and his



seed for ever. We say, "*to his seed*" too; for as Dr. Wardlaw justly remarks: "Was it not to *them* a seal or pledge of the faithfulness of God, to that promise of which they are fellow heirs with their father? that is, a seal of spiritual blessings, which is the same thing, in effect, as a seal of the righteousness of faith. We cannot think it was less."

But Mr. Cox asks with real surprise:—"A seal—of what?—Of the righteousness of faith?"—Yes, not a seal of faith as a *principle* in the mind of Abraham; but a seal of *righteousness contained in the promise of God*. But our friend rejoins: "How could it seal that which they might never possess?"

Why not? A seal affects the security of right only; that of enjoyment, which Mr. C. seems to be thinking of, depends on *personal qualifications*. "Even a man's testament," signed, sealed and delivered, secures the right of all persons named in his will; but should any of them become ideots or madmen, they are, of course, excluded from honours and immunities which they are *not qualified* to enjoy. By such a train of reflection, we are brought very naturally to remark, that when the heirs of promise (no matter whether they were made so in infancy or mature age), become the "*opponents and despisers*" of religion, they count themselves unworthy of that eternal life, which is promised in the covenant, and secured by its seal, while their degeneracy serves painfully to remind us of the profane person who sold his birthright. Indeed, we agree with Mr. Cox, that "it is the first and great mistake respecting the *covenant itself* that perplexes the whole subject, and pollutes all the subsequent reasonings;" but he will excuse us, if we add, that in our judgment, the perplexing mistake is *not with Dr. Wardlaw*, who may still abide by the *covenant*, as the Gospel preached unto Abraham, and which is the very same Gospel under the dispensation of Christianity, altered only in sacramental rites and forms of worship according to the will of God. The covenant which included *children* is the same; its seal only is changed: but this assigns no reason why part of the subjects to whom it was originally applied should now be rejected. We must have a *Divine prohibition* for refusing them the honor which he has promised. It is for the God of Abraham, in whom all the families of the earth are blessed, to place the heirs of promise under the ban of his gracious empire, and not for man to abrogate a law which Infinite Majesty alone has authority to annul.

Upon the whole, the Christian temper displayed by our authors deserves the imita-

tion of every polemic writer. According to their individual conviction they speak the truth without the tongue of a viper. The two able advocates on what we deem the *better* side of the question, and the single hero who has, at least, courage enough to defend the opposite side, write with vigour of feeling and beauty of expression. The streams of their thought are strong and transparent. His, indeed, rise from a spring very remote, and move in a course quite different from theirs; but they all run pleasantly along, murmuring only to show their grief at not being able to unite.

*The Ten Commandments, illustrated and enforced on Christian Principles.*

By W. H. Stowell. Holdsworth. 8vo. 300 pp. 8s.

WHILE the apostles of error are zealously exerting themselves in the work of delusion, it is not a little encouraging to find that enlightened advocates of revealed truth are multiplying on every hand. Whether infidelity questions the truth of Christianity, or scepticism robs it of its distinguishing peculiarities, or fanaticism breaks in upon its harmonious adjustments, we immediately perceive some highly-gifted champion hastening to the contest, and waging successful warfare. If, in the present day, there are many shameful perverters of the Calvinistic doctrine, many who grievously misunderstand and misstate its momentous positions, many who, in their zeal to maintain the sovereignty of the divine administration, entirely lose sight of the character of God as a moral governor;—it is truly delightful to observe that there is yet an ample provision of sound and well-instructed divines in the land, who know how to inculcate the highest doctrines without shunning to enforce any one of all Christ's commandments. It is this charming union of gracious announcement and faithful appeal, which constitutes the master-quality of that teaching upon which the Most High has stamped the seal of his approbation.

We have unfeigned satisfaction in introducing to the notice of our readers a young author of distinguished qualifications, as an evangelical and practical divine. When we heard of his intention of publishing the volume before us, and called to remembrance his short standing in the ministry, a fear involuntarily arose in our minds lest, by premature authorship, his usefulness might in any measure be curtailed. We are ready to confess, however, that a sight of the work has dissipated all our fears; and that the favourable opinion we had entertained of the author's piety, talents, and practical wisdom, has been greatly strengthened.

The volume consists of *eleven Lectures*, one of them introductory, and the rest successively upon the ten commandments. It is but justice to state, that the most abstract details of duty are, by Mr. S., placed in an inviting and evangelical light.

As to the style of these discourses, it must be pronounced, even by the fastidious, to be very chaste and classical. There is a softness and persuasion and simplicity attached to it, which exceedingly delight the reader, and which identify the man with his production. If all the world think as favourably of this volume as we do, its sale will be rapid, and its reception more than usually flattering. Our young friend has our cordial thanks for the able and eloquent and pious manner in which he has performed a most difficult task.

*The Life and Diary of Lieut.-Col.*

*Blackader, of the Cameronian Regiment, and Deputy-Governor of Stirling Castle, who served with distinguished honour in the Wars under King William and the Duke of Marlborough, and afterwards in the Rebellion of 1715 in Scotland. By Andrew Crichton, Author of the Memoirs of the Rev. John Blackader. R. Baynes.*

WE feel much satisfaction in introducing this important volume to the public notice. The Cameronians were a body of men who have suffered much by an ungenerous exposure of their weaknesses, in tales of imagination. Their errors were the errors of the age, and their excesses the effect of barbarous persecution. With them, on the advancement of the second Charles to the throne of his country, and under the despotic measures of his administration, *Liberty* retired, and for eight-and-twenty years lived in exile among the mosses and muirs and in the solitary glens of Scotland. On the arrival of the Prince of Orange, she again lifted her brow, and brought from their hiding places her brave and devoted champions. In a few hours, and at their own expense, they accoutred themselves and surrounded Queensbury-house, with the firmness of a wall of brass, to protect the convention from the outrage of the Jacobites. Along with the gratuity, when they were formed into a regiment, each man received a copy of the holy Scriptures; they served with distinguished lustre both in the camp and in the field, in the Queen's wars, and received from the Duke of Marlborough public thanks for their good conduct. They feared God, and they feared none but God; the enemy never saw their back. Placed over such men, Colonel Blackader found himself in his own atmosphere. It was, in its own measure, by the principles, courage, and

steadfastness of such men, that the liberties of our country were vindicated, and those securities procured for their preservation which have raised the United Kingdom to its elevated rank among the nations of Europe.

Our limits will not allow us to give extracts of the excellent Colonel Blackader's devotional reflections, which breathe a spirit, in no common measure, pure and celestial, combining the principles of military fortitude with the breathings of Christian compassion, over the moral excesses which too often degrade the soldier's character, and on the miseries entailed by the ravages of war on our suffering nature. We cannot give a finer outline of this excellent man's character than in the words of the author, who has conferred an important boon by the publication.

"The prevailing cast of Colonel Blackader's mind was singularly devout and spiritual. His purest delights were in the duties and ordinances of religion; and he embraced every opportunity of being engaged in them. His intervals of business were generally filled up with useful reading or company, when it could be procured, from which he could reap some improvement; and he dedicated a portion of every day to prayer and meditation. These duties he never allowed to be interrupted by the most urgent and pressing emergencies; on fatiguing marches, at the post of command, or in the heat of action, he could snatch a moment to hold communion with the Father of spirits. To him no station seemed incompatible with maintaining this intercourse, and no circumstances so straightened where the virtues and graces of the Christian life had not room for exercise. Everywhere his devotion could find for itself a temple and an altar; in the camp, in the closet, or in the field. It was his custom to spend an occasional hour in meditative retirement, and he would frequently steal from bustle and observation to some sequestered walk, or the solitary banks of a river, where he could enjoy unmolested the benefits of contemplation and reflection. Sometimes he would visit the field of battle, on the evening after an engagement, to moralize among the heaps of slaughter, and 'get a preaching,' as he expresses it, 'from the silent dead.'"

*Piety exemplified in the Lives of eminent Christians.* Collected from authentic sources, and compiled chiefly for the instruction of Youth. By J. Thornton. W. Baynes & Son. pp. 726. 8s. 6d.

OF Mr. Thornton it may with truth be said, that "he is a workman that needeth not to be ashamed." If his writings are



not marked by symptoms of unequivocal strength and genius, they at least lay claim to all that is entertaining and practically instructive; and in copiousness and variety, exhibit an instance of diligence but rarely witnessed amongst modern divines. In clearness of perception, in unaffected simplicity of style and manner, in fervent piety and devout affection, in happy, and often graceful, illustration and ornament, Mr. T. is inferior to few writers in the present or any other age. We should now and then like to see a stronger doctrinal cast in his pages; but where there is so much real excellence we have not a heart to find fault.

The work which these remarks are intended to introduce, promises to be more extensively interesting and useful than any of the author's former productions. Its adaptation to the young, and indeed to all whose means of instruction are comparatively scanty, cannot fail to procure for it a well-merited and lasting popularity. It contains biographical notices of no fewer than *ninety-one* eminent individuals, who belonged to different churches, and lived in different ages of the world. The list of names will show the peculiar interest of the book.—Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, Origen, Cyprian, Chrysostom, Augustine, Bede, Alfred the Great; Claude, Bishop of Turin; Peter Waldo; Greathead, Bishop of Lincoln; Wickeliff, Hus, Jerome of Prague, Ulrich Zuingli, Luther, Melancthon; George, Prince of Anhalt; John à Lasco, Calvin, Francis Junius, Admiral Coligny, Philip de Mornay, John Diazius, Vergerio, Father Paul, Wishart, Knox; John Erskine, of Dun; Tyndale, Lambert, Lady Jane Grey, Edward VI., Hooper, Latimer, John Bradford, Fox, Gilpin, Jewell, Coverdale, John Rainolds, D.D., Lord Harrington, John Bruen, Esq., Peter de Moulin, Dr. Rivet, John Claude, Fenelon, Usher, Leighton, Herbert, Janeway, Bedell, Hall, John Elliot, R. Baxter, Dr. Owen, Howe, Thomas Gouge, P. Henry, Bunyan, W. Penn, Sir M. Hale; Queen Mary, Consort to William III.; Pascal, Herman Boerhaave, Dr. Cotton Mather, John Ray, Bishop Wilson, Dr. Daniel Williams, M. Henry, David Brainerd, Halyburton, President Edwards, Mrs. E. Rowe, Samuel Walker, Hervey, R. Darracott, Robert Boyle, Colonel Gardiner, P. Doddridge, D.D., Dr. Watts, Whitfield, Wesley, Lady Glenorchy, John Howard, Bishop Horne, John Casper Lavater.

In presenting these sketches to the world, and particularly to the young, Mr. T. modestly speaks of himself, in his preface, as a compiler; but we have been happy, at the same time, to discover a

considerable share of original composition. A better present for young people of sixteen or eighteen can scarcely be conceived than this volume. Considering its size and execution it is remarkably cheap. We shall be happy to hear of its success. It contains a handsome frontispiece, with elegant engravings of Luther, Latimer, Howard, and Robert Boyle.

*Thoughts, chiefly designed as preparative or persuasive to Private Devotion.*  
By John Sheppard. Second edition, considerably enlarged. 12mo.

In an age abounding with superficial writing, it is gratifying to observe a due degree of attention given to works of a deeper and more substantial character. We were therefore well pleased to notice the favourable reception of these devotional "*Thoughts*," which, on the appearance of the first edition, we ventured to recommend as the production of no ordinary mind, but evincing a happy union of piety, intellect, taste, and feeling. The present edition of the work is enriched by two additional chapters on topics of equal interest with the rest; one of them, indeed (chap. 24), may be considered as intimately connected with a remarkable document introduced into the Appendix, containing a deeply interesting correspondence with the late Lord Byron, from which we have extracted very largely in another part of the present Number. In this essay, Mr. Sheppard successfully combats the idea suggested by his noble correspondent, that believing is an act merely intellectual, and in no respect moral; and clearly proves that unbelief in divine truth, "whether general or merely partial, is strictly connected with moral evil;" that "there can be, in truth, no moral void, no blank or neutral state of mind. Into the heart of man evil thoughts and principles must rush when good ones are excluded; nay, the former are already there; generated and evolved within; and to describe unbelief under the figure of a vacuum, is merely to say that the mind is void of the principles of good, because it is pre-occupied and filled with those of evil. The less there is of religious belief, the more of irreligious sentiment; and the greater the evolution or the influx of this, by the agency of bad passions, or of bad associations, the more is religious faith expelled or excluded."—p. 254.

The other additional chapter treats of "the means of devotion in a life of business;" and though not evincing, or perhaps requiring, so much deep thinking and accurate discrimination as the former, abounds, notwithstanding, with important

and interesting suggestions, especially in reference to cherishing a habit of frequently elevating the soul towards the heaven of prayer, even amidst the pressing engagements of secular life, thus practising "the great art of Christian chemistry," as the pious Sir Matthew Hale terms it, "to convert those acts which are materially natural or civil, into acts truly and formally religious;" (p. 247.) there being, as our author well expresses it, a sort of secondary and conceiving attention to the object (devotion) even amidst the most remote pursuits. We should gladly offer further extracts, had we not already exceeded our ordinary limits; but conclude with the persuasion, that the specimens already given will be sufficient to induce many of our more intellectual readers to peruse the whole of this truly interesting and admirable work.

*The Question of Christian Missions stated and defended; a Sermon, with particular reference to the recent persecution in the West Indian Colonies. By Richard Winter Hamilton, Minister of Albion Chapel, Leeds. 1s. 6d.*

WE perceive from the scope of the advertisement, that the author still retains a most vivid recollection of the ungracious treatment which a former discourse of his received from the public. That discourse was certainly "a thing a little soiled i' th' working;" but though the amount of its faults called for castigation, their character might have excited a doubt, whether a little skill in its administration, would not supersede much of its severity; whether the frown of a parent's eye would not be a more salutary corrective than the unsparing lash of a veteran slave-driver.—"But Duncan is in his grave." The prophetic eye of experience might then have easily foreseen, at the distance of nine years, a sermon of precisely the kind now open before us. Though we can here recognise many of the peculiarities of the author's style, yet every intervening year has evidently brought its quota of improvement. The subject of this discourse is distributed with considerable tact, discussed with well-sustained vigour, and applied with great propriety and animation. Its prevailing characteristic appears to be energy both of thought and expression. Nor is this character at all affected by two or three doubtful positions, which we forbear to quote the more willingly as they are by no means of vital importance. The recent persecution in the West Indian colonies is introduced with effect, without consulting squeamishness or offending de-

licacy. We however question the propriety of using, if it were used, in the pulpit, such irony as appears in page 30. Whilst we admire the keenness of its edge, and deplore the comparative inaccessibility of the system against which it is directed, to all rational argument, and acknowledge the propriety and desirableness of its use *elsewhere*, we would have none but consecrated weapons wielded *there*. We might notice too, a few objectionable phrases, such as, "Christ waded to dominion in his own blood;"—but the redeeming qualities of the discourse are sufficient to warrant the assertion, that had it appeared before, instead of after, the sermon already alluded to, it would have secured even for *that* a more courteous reception, by substituting the regret of disappointment for the sneer of contempt.

*The Bethel Flag; or Sermons to Seamen. By Robert Philip, Minister of Newington Chapel, Liverpool. Longman, and Hamilton. 12mo. 3s.*

MR. PHILIP's efforts, for many years past, to meliorate the condition of seamen, have been of the most zealous, disinterested, and acceptable character. His name is now associated, all the world over, with every enlightened attempt to bring this interesting class of human beings under the means of grace. It has fallen to our lot to meet with sailors, in many of our considerable sea-ports, who have spoken of Mr. Philip in terms of grateful respect, as the first minister in Liverpool who provided a regular course of religious instruction for themselves and comrades.

A large edition of "the Bethel Flag" has, we are happy to learn, already obtained circulation in Liverpool and its vicinity; and as the volume possesses nothing of a local character, we cannot help expressing a hope that it may become a book for sailors in general. They will find in it much useful and appropriate instruction, conveyed in language which cannot fail to connect itself with some of the most cherished associations of their perilous occupation. There is a spirit of exemplary fidelity in these sermons which convinces without offending. The friend is so much blended with the minister of truth, that the mind is insensibly disposed to the exercise of candour.

The number of discourses in the volume is *twenty-three*; and the topics discussed are all highly interesting to seamen.

Mr. Philip is a good divine, a faithful preacher, and a useful and even elegant writer. May his Christian zeal meet an appropriate reward!



*A Vindication of those Citizens of Geneva, and other persons, who have been instrumental in the revival of Scriptural Religion in that City; occasioned by the statements of Mons. J. J. Chenevière and Robert Bakewell, Esq. By John Pye Smith, D.D. 2s. Holdsworth.*

THIS pamphlet cannot fail to be deeply interesting to all the friends of evangelical religion, and of unfettered liberty of conscience. It will show that bigotry and intolerance may find a lurking place in the bosom of a community, where every thing wears the semblance of an overweening liberality and inclusiveness. At Geneva, if no where else, Socinianism has proved itself not to be so friendly to "the right of private judgment," as most of its advocates in this country consider it to be. Dr. Smith has with much honesty drawn aside the mask from this heretical church, and exhibited it in its true colours to a thinking and indignant public. How the Presbyterian Church of Geneva will attempt to dispose of the worthy Doctor's powerful Appeal we cannot predict; but we venture to anticipate on behalf of Cæsar Malan, and his honoured company of faithful followers, the prayers, the sympathies, and the decided patronage of the Christian world. In modern times, nothing, perhaps, of greater interest has transpired than the recent events at Geneva. Dr. Smith's pamphlet is an admirable record of what has really taken place in the far-famed city of the illustrious Reformer, and cannot be read by any of the friends of evangelical and vital godliness without gratitude to the Most High for raising up, in the persons of C. Malan and others, the agents of a second Reformation, not indeed from Popery to Protestantism, but from Arianism and Socinianism, to orthodox piety and zealous concern for the salvation of men. These Letters are sound in argument, manly and eloquent in language, gentlemanly in appeal, and withal richly imbued with details of the most interesting facts. That they will have a wide circulation cannot for a moment be doubted.

*Fashionable Amusements the Bane of Youth: A Sermon, preached before the Churches associated in the Pimlico, Chelsea, and Brompton Monthly Lecture, By John Morison. Third edit. 1s.*

WE observe, with satisfaction and pleasure, the occasion on which this Sermon was delivered, the subject on which it treats, the style in which it is composed, and the interest which it excited. The subject of youthful amusements is one of no small difficulty. There is no difficulty,

indeed, in laying down the general principles which ought to regulate all recreations both of body and of mind; but the difficulty is in applying these principles, by detail and specification, to those amusements on which it is important to express an opinion. Mr. Morison was alive to a sense of the delicacy of discrimination requisite, without being thereby rendered timid in his statements. He was aware, as he informs us, "that by some his strictures may be looked upon as too severe; while others, perhaps, will be disposed to view them as too lenient." In this conjecture we think he was correct; and this character of his production we regard as one of the indications of its value. It cannot be expected that all, even among real Christians, should think precisely alike on this subject. Who does not know to how great an extent the views which men entertain on such points are modified by their early habits, and early prejudices, and early connexions? We think, however, that Mr. Morison has rendered a very valuable aid to Christian parents in guiding their views on the subject of amusements, nor a less valuable service to young persons themselves, in the affectionate appeals, and judicious advices, and impressive warnings, and Scriptural principles with which the discourse abounds. Mr. Morison extends his strictures to the stage, to the principle of gaming, to assemblies, routes and splendid entertainments, and also to other amusements of a lower order, "which obtain considerable sway." He aims also at superseding the imagined necessity of all these, by urging a pursuit of the pleasures of knowledge, the pleasures of well selected society, the pleasures of doing good, and the pleasures of appropriate duty. The style of the whole is animated and vigorous. It has our decided approval, and demands our very cordial recommendation.

H. F. B.

*On Personal Election and Divine Sovereignty; a Discourse, with an Appendix containing Notes and Observations on collateral subjects. By Joseph Fletcher, A.M. Third edition. pp. 102. 3s. F. Westley.*

WE are happy again to meet our learned friend, notwithstanding that he is now dressed in a polemic garb. If "the deep things of God" are to become subjects of discussion, it is highly desirable that they should only be approached by men of general knowledge and decided talent. One of the most formidable obstacles with which the Calvinistic doctrine has had to struggle, has been the ignorant or interested per-

version of its avowed friends. Compared with this, the sophistry of its enemies may be looked upon as harmless. In his preface the author informs the public that "he has endeavoured to avoid the extreme of Antinomian presumption and Pelagian scepticism," and that he "feels increasingly convinced that the sentiments of such divines as Edwards, Williams, and Fuller, afford the best defence of the system designated by the venerable reformer of Geneva, and to which the rash dogmatists of the hyper-Calvinistic school have no legitimate claim."

This valuable, and now elaborate discourse is founded on Eph. i. 3, 4, from which the author takes occasion to illustrate the NATURE, ORIGIN, MEDIUM, and DESIGN of SPIRITUAL BLESSINGS. The Appendix, which contains nearly fifty pages, embodies an immense mass of well-selected matter touching upon all the essential points of the Calvinistic controversy. The whole is written in a clear, popular, and truly devotional style. We are not sanguine enough to imagine that the excellent author has set this long agitated question at rest; but we do venture to think that no perplexed inquirer after truth can rise up from the perusal of this discourse without feeling grateful to God for that providence which put it into his hands. Seldom has the *multum in parvo* been more happily displayed than in this valuable pamphlet.

*Consolations for Mourners bereaved of Relatives by Death.* Sixth edition. By R. H. Shepherd. 6d. Westley.

This is a valuable little Tract, already recommended to our numerous readers. May it be the means of soothing many a sad and broken heart!

*Memoir of the Life and Writings of the late Rev. Edward Williams, D. D.:* with an Appendix; including Remarks on important parts of Theological Science. By J. Gilbert. 14s. F. Westley.

THIS most striking Biography of one of the most interesting of modern divines has come to hand too late for Review in our present Number. We cannot, however, forbear acquainting the public that Mr. Gilbert has prepared a rich mental feast for them. We have but very partially glanced at the work, but it seems to possess characteristics of the highest excellence. The *con amore* of the author, in reference to his late revered Tutor, may be distinctly perceived; but it is evidently associated with those qualities of learning, candour, metaphysical discrimination, and able development of

character, which amply atone for any thing which savours of undue partiality. In our Number for *March*, we propose furnishing the public with a very full Review of this admirable volume; and in the mean time, thank the respected Author for rescuing from oblivion the memory of one who deserves to rank in the list of English divines as a star of the first magnitude.

#### LITERARY NOTICES.

The Rev. J. Morison is preparing for the press a full History of the Camerobians; and will thank the friends and admirers of Scottish Literature for any assistance which they can yield him in this difficult but important undertaking.

*In the Press, and speedily will be published.*—1. The Controversy with the Unitarians of Manchester, respecting their possession of Chapels and Trusts, with an Introduction: (See Evangelical Magazine, Jan. 1825). 2. On the Advancement of Society in Science, Civilization, and Religion, by James Douglas, Esq. of Cavers, in one vol. 8vo. 3. Letters to a Sceptic of Distinction in the Nineteenth Century. 4. A Series of Discourses on the Lord's Prayer. By the Rev. Sam. Saunders of Frome. 5. Miscellaneous Remains of the late Rev. Stephen Morell; Pastor of the Old Independent Church at Norwich: with a Memoir prefixed, by the Rev. T. Binney; in 1 vol. 8vo.—6. Christian Doctrines and Duties. A Sermon at Kensington, by the Rev. J. Leifchild.

*New Editions.*—The Aged Pilgrim's Triumph over Sin and the Grave. A Series of Letters by the late Rev. John Newton. 2. A Supplement to Dr. Watts's Psalms and Hymns, selected from the best Authors; with some originals. By the Rev. And. Read.

#### SELECT LIST.

*Littere Sacre:* or the Doctrines of Moral Philosophy and Scriptural Christianity compared. In a series of Letters. 8vo. 9s.

A Manual of Devotion for Every Day of the Month. By Mary Holderness. 12mo. 4s.

Memoirs of the Life of the late Rev. Wm. Ward, Missionary in India. With a few of his early Poetical productions, and a Monody to his Memory by Sam. Stennett. 12mo. 6s.

The Youth's Friend; or a New Year's Present for Apprentices, &c. 12mo.

Thoughts on Missions; written after a perusal of Douglas's Hints on Missions. By a Missionary Ordination Service of the Rev. J. Price, Devonshire-square.

Part 2. Scripture Natural History of Birds. 4d.

News from afar. 8d.

Pope's in 1824. Containing the Pope's Circular Letter, and Jubilee Bull, 1825. 6d.

Second and concluding volume of Lectures on Popery. By the Rev. J. S. Seagrove, LL.B.

An Historical Defence of Experimental Religion. By Thomas Williams. 2d edition improved. 12mo.

Bunyan Explained to a Child; being Pictures and Poems, founded upon the Pilgrim's Progress. Part 2, or Christian's Journey; consisting of above 50 Engravings. By the Rev. Isaac Taylor, Ongar. Price 4s. half-bound. Also 2d edition of Part 1 containing Christian's Journey. Price 4s. half-bd.

The Sabbath Remembrancer; a Series of Weekly papers, containing Expository, Devotional and Practical Observations &c.: with 52 Wood Cuts. By the Rev. A. Fletcher, 1 vol. 12mo. price 5s. bd.

Death-Bed Scenes; or the Christian's Companion on entering the Dark Valley. By the Author of the Evangelical Rambler. 1 vol. royal 18mo.

A Letter to the Editor of the Quarterly Review. By the Rev. T. J. Biddulph, A. M. 1s.

Thoughts on Antinomianism. By Agnostos. 1s. 6d.



## RELIGIOUS INTELLIGENCE.

## LONDON.

## INFANT SCHOOLS.

In the progress of education, in modern times, not only have many improvements been made in the systems of tuition, but attention has been even directed to the instruction of Infants. No parent can have watched the expanding minds of his little children, without perceiving the delightful eagerness with which new ideas are received; no Christian parent can have failed to observe the traces of the fall, indicated at a very early age, in his own family. If then it be desirable to watch and direct the youthful mind, who will say that we can begin too soon to train children in the way in which they should go? The example of our divine Redeemer recommends little children to the attention and love of all his disciples; and we are persuaded they will not despise these little ones.

Dames' schools have existed for many years; in them numbers of little children are commonly crowded together, in a small apartment, merely to be out of the way of their parents. From such schools little good and much injury has arisen to the children of the poor.

The subject of Infant Schools, on an improved plan, has not excited much attention till within the last five years. The school in Westminster was the first established in London, and that in Spitalfields was the second. Within the last two years many Infant schools have been formed, and they are now extending widely throughout the country.

The following extract from Mr. W. F. Lloyd's preface to the first edition of "Wilderspin on Infant Education," gives a brief summary of the objects of Infant Schools:—

"In adverting for a moment to the importance of teaching the young, from their earliest years, I would just remark, that this is the period of the strongest instinctive curiosity, and that the impressions made on such ductile minds are strong and permanent. The period of life from two to seven years, has often hitherto been worse than wasted; for the children of the poor have generally, at this time, been acquiring evil habits, instead of making a suitable preparation for the future engagements and duties of life. Those benevolent ladies and gentlemen who have taken a personal interest in daily charitable schools, or Sunday-schools have often had to regret, that the children

on being admitted, at the age of six or seven, had been for some previous years receiving an education in evil habits; they had, therefore, to eradicate these weeds before the soil could be prepared for the good seed of knowledge and virtue. If Infant Schools did nothing more than keep young children from the contamination of the streets, and prepare them for other schools, I should consider them truly useful. Personal investigation has, however, convinced me that they may be rendered much more effective; and that the first principles of wisdom, morals, and religion, may be inculcated at an earlier age than we imagine. I will just add, that Infant Schools appear to me to be particularly needed in manufacturing districts, as there the children go to work just at the age for admittance into common day-schools; and the parents being employed in the factories, cannot possibly pay that attention to their children which they so much require. Nor are Infant Schools of trifling consequence, when we consider that a large proportion of the whole population consists of children between the ages of two and seven."

To this extract we would just add, that religious instruction forms a prominent object in well-conducted Infant Schools, and that in conversing with some of these little children we have been powerfully reminded of the prophecy, "The child shall die an hundred years old." Isaiah lxx. 20.

## TRANSLATION OF DODDRIDGE'S RISE AND PROGRESS INTO THE SPANISH LANGUAGE.

To observe the course of providence, and to improve it, is the incumbent duty of all Christians. It behoves them to watch the ways of God in his dealings with the nations, and to seize every occasion they may afford for the diffusion of divine truth. The recent events in South America have occasioned very favourable openings for the introduction of pure Christianity into those extensive regions. The establishment of schools, the progress of intelligence, and the general aspect of affairs, concur to present the most pleasing prospects. From what has already been done, there is every ground to believe that these distant parts of the earth would amply repay spiritual cultivation. Infidelity has not been slow in perceiving their peculiar situation, and is now actively engaged in forwarding and dispersing its poisonous publications. The call then is urgent upon Christians: It

surely would not become us to be outdone by our enemies in activity and zeal. That the inhabitants of the new world have no predilection for infidelity is evident from the cheering fact, that considerable numbers of the Holy Scriptures have been sent, and have always been received with avidity. The minds of these interesting people are now ready to receive almost any bias: they are in a process of liberation from spiritual oppression, and there is every motive which duty and encouragement can furnish to induce us to interpose, and save them from another thralldom as fatal and as debasing, and to introduce amongst them the liberty and blessings of the gospel. Impressed with the importance of this object, I beg to lay it before the Christian public, and intreat such as long for the extension of Christ's kingdom in the late Spanish colonies, to join a few friends who have thought it expedient to institute a Subscription for the purpose of translating and printing a few good books in the Spanish language, for distribution in South America, Gibraltar, and amongst the Spanish refugees now in England. Dr. Doddridge's *Rise and Progress*, from its elementary, devotional, and scriptural character, has been first selected: this work has been commenced and is now in a state of forwardness. Should funds be secured, it is intended to proceed to other works, particularly a volume of Mr. Burder's *Village Sermons*, and also a few publications in Portuguese. Assistance is earnestly solicited, and will be thankfully received by Mr. Nisbet, Bookseller, 21, Berner's Street; Mr. Davis, Religious Tract Society; Rev. John Roaf, Wolverhampton; Rev. C. Dawes, B.A. Burntwood, near Lichfield.—A CLERGYMAN.

Upwards of 20*l.* have been already received in aid of this object.

#### MR. COBBETT AND HIS DEFENCE OF POPERY.

(*Extracted from the Morning Herald.*)

"SIR,—In reply to the extracts from Mr. Cobbett's Register, which give the Catholic version of the Reformation, I cannot help observing, in the first place, that as the Reformation did not originate in England, but in Germany, the description of the vices of Alexander the Sixth, and of the profligate sale of Indulgences by Leo the Tenth, would have been much more to the purpose than the narrative of the beastly lusts of Henry VIII., who was as much Catholic when he enacted the Six Articles, as when, at a former period, he obtained the title of Defender of the Faith,

and who contemplated any thing rather than the purification of the doctrines and practices of the Christian Church.

"Secondly, I would have Mr. Cobbett bear in mind that the apostacy of the Church of Rome was the groundwork of the Reformation, and that her substitution of St. Peter as the head of the Church—and after him of the Popes, who, by their vices and crimes, have reflected eternal disgrace upon the priesthood, in the place of the only true head, JESUS CHRIST, is one of the offences alleged against her.

"Thirdly, That if no Reformation of religion had taken place in the days of Edward the Sixth and Elizabeth, the state of the Roman Catholic religion, as it is exhibited in Spain and Italy, where it still flourishes in its original grossness, and where its true spirit is most truly exhibited, would imperatively call for a reformation at the present day; for the question lies not between Henry the Eighth and Catherine, but between genuine Christianity and Popery.

"Fourthly, That if Mr. Cobbett can dwell with so much satisfaction upon the vices of the Catholic Henry the Eighth, perhaps he will also entertain us with biographical sketches of the haughty Hildebrand, the warlike Julius, the fiend-like Alexander, and the murderous Sextus the Fourth, who planned the assassination of Julius de Medici, *at the time when he was receiving the Holy Sacrament.* If to this he will subjoin a brief account of the slaughter, torturings, and burnings of the primitive Churchmen in the north of Italy, and of the extermination by fire and the sword of the Albigenses, the genius of the Papal Church may be correctly ascertained.

"But does Mr. Cobbett seriously desire us to profane our streets with processions headed by tawdry dolls, or to prostrate ourselves before images of the Virgin, here represented as an Asiatic, and there as an African; or to respect men for living in holes and cages, and lacerating their lazy backs; or to suffer our wives and daughters to have improper questions put to them by vulgar confessors? Does he really imagine that we can incorporate in our creed the legends of the Saints, or the miracles attributed to bones and relics?

"We advise the Papists to be silent. History presents us with a mass of facts, and Popery, as it still exists, with a body of evidence so resistless, that nothing short of madness can tempt the Papists to provoke the unsheathing of the sword of truth.—Yours, APOSTOLICUS.



## ORDINATION AT CLAPTON.

ON Wednesday, Dec. 22, the Rev. Hanson Evison, was set apart to the pastoral office over the Congregational church assembling in the New Chapel, Clapton, formerly under the pastoral care of the late Rev. T. Kidd. The Rev. J. P. Smith, D.D., introduced the service; the Rev. T. Lewis proposed the usual questions; the Rev. Dr. Winter offered the ordination-prayer; The Rev. T. Smith, A. M. Classical Tutor of Rotherham (where Mr. Evison received his education), gave a most impressive charge; and the Rev. J. Clayton, Jun. addressed the church and congregation.

## CHAPEL OPENED.

Among the various improvements made in the metropolis during the past year, we have noticed with much satisfaction the re-erection of the Chapel in Chapel-street, Soho, by the congregation under the pastoral care of the Rev. T. Stollery. This building is calculated to seat about 800 persons, in addition to which considerable accommodation is afforded to the poor in that populous neighbourhood.

We have learned with much pleasure that Sabbath-schools also are established, which being conducted upon liberal principles, by active, zealous, and pious teachers, will, we trust, prove an extensive blessing to the poor in its vicinity. The chapel is placed in trust in the customary manner, and has cost about 4,200*l.*; toward which expense, the congregation and their friends have, with a becoming liberality, contributed 1,620*l.* The place was opened a short time back, when two sermons were preached; that in the morning by the Rev. Dr. Collyer, that in the evening by the Rev. John Hyatt, of Tottenham Court Chapel; the Rev. Dr. Waugh, the Rev. Messrs. Brooksbank, Rayson, and Dunn, engaged in the devotional exercises.

## ASSOCIATE FUND.

In consequence of several earnest applications in behalf of Ministers in Wales, the Committee of this Society feel it necessary to prevent future disappointment, to state, that its present operations are confined to England.

Should, however, the liberality of the Christian public enable the Society to widen these limits, the earliest opportunity will no doubt be gladly embraced to extend its influence and benefits to Wales; but cases of deficient income among Ministers in England are so numerous, and applications from every county are so rapidly multiplying, that no small aug-

mentation of its funds is necessary enable the Committee to meet them in any satisfactory measure.—H. Lacey and J. Yockney, *Secretaries*.

## PORT OF LONDON SOCIETY.

THE Committee of this Institution cannot but feel anxious, that in the opening of new channels for the enterprising spirit of our British merchants, the eternal interests of the agents of our commercial intercourse with distant lands, should not cease to be remembered; they therefore respectfully invite the attendance of the friends of sailors to a Public Meeting at the Argyle Rooms, Regent-street, on Thursday the 24th February, when the encouragements which have cheered the Committee in their progress, will be presented as motives to perseverance and exertions more commensurate with the magnitude of the work in which it is their honour to be engaged.

The Chair will be taken at 12 o'clock precisely.

J. HOOPER.

N. E. SLOPER.

W. COOKE.

T. THOMPSON.

*Secretaries.*

## LIFE AND DEATH.

In the Annual Bill of the Baptisms and Burials in the metropolis, it appears that during the last year, there have been Baptised, 25,758, Buried, 20,237. So that the Births appear to have exceeded the Burials to the amount of 5,521.

The number of Children who died under five years of age, is no less than 8,579—one third of the number born! So extensively hath "death reigned, even over those who sinned not after the similitude of Adam's transgression!" Rom. v. 14.

*Death of the Rev. Mr. Whitehouse, late of Dorking.*—We have just received the affecting intelligence of the removal by death of this amiable and faithful servant of Christ. On Wednesday, the 19th of January he returned, with his family, from Henley to Dorking, after an absence of some weeks. The journey proved very fatiguing to a frame quite exhausted by lingering disease, and on Saturday morning, about eleven o'clock, the emancipated spirit fled to the regions of unclouded bliss. He has left an affectionate wife and five infant children to deplore his loss. The Rev. T. Lewis of Islington will preach his funeral sermon at Dorking, on the evening of Tuesday the 1st of February, the day appointed for consigning his mortal remains to the tomb.

## PROVINCIAL.

## BLACKBURN INDEPENDENT ACADEMY.

THE Half-yearly Meeting of the Directors of this Institution was held at the Academy House, Blackburn, on Thursday the 30th of December last. The attendance both of friends and members of the Committee, was considerably greater than is usual on such occasions. Testimonials of good conduct, proficiency, &c. were given to three young men, whose course of study was then terminated; and three additional students were admitted to the privileges of the Institution. The funds, which at the Annual Meeting in Midsummer were in a state of great depression, exhibited a balance in favour of the Institution, sufficient to stimulate the hopes, without rendering unnecessary the utmost exertions of its supporters.

The friends of the Blackburn Academy, in particular, and the friends of evangelical truth throughout the country, are reminded of the vast importance of supporting this Institution, as clearly evinced in the able and spirited controversy that has for some time been carried on, and is still continued, in the columns of the Manchester Gazette, with reference to the right of Socinians to most of the places of worship they at present occupy in the North of England. The Committee, for reasons which appear to them of great importance, do not intend to increase the number of students beyond twelve or fourteen: but *nine* or *ten*, to which their present finances confine them, cannot be considered at all adequate to the wants of such a county as Lancashire, and those which are adjacent.

Subscriptions and donations will be thankfully received by the Treasurer, James Cunliffe, Esq. Blackburn; by the Rev. Dr. Clunie, Leaf-square, Manchester; and by the Resident Tutor.

There will be one vacancy at Midsummer; and it is hoped that the liberality of the Christian public will enable the Committee to admit one or two additional students.

N. B. Applications for admission must be made to the Resident Tutor, the Rev. George Payne, A.M. Blackburn.

## ORDINATIONS AND REMOVALS.

On July 6, 1824, Kipping Chapel was re-opened for divine worship, after having been thoroughly repaired and enlarged. Three sermons were delivered on the occasion. The Rev. John Ely, of Rochdale, preached an interesting and very instruc-

tive one in the morning from Matt. xvi. 18; in the afternoon, the Rev. Dr. Cope, of Wakefield, preached from Isai. xxxv. 4; and in the evening the Rev. J. Cockin, of Halifax, from 1 Thess. iv. 15, 16. All the services were highly pleasing, and the collections liberal. The cause of the blessed Redeemer has prospered amazingly in this neighbourhood during the last twenty years. The chapel now, after many enlargements, will hold 1100 persons, and is well filled: it accommodates 300 Sabbath scholars. The regular worshippers intend to defray the expense of the present enlargement entirely by themselves. May He whose glory they desire to promote, still continue to bless them. Amen.

*Mr. William Elliott.*

THE ordination of Mr. William Elliott to the work of a Christian missionary to the Malays, and other heathens in and about the Cape of Good Hope, took place on Thursday evening,—in Queen-street Chapel, Sheffield, in the presence of a crowded congregation, and was attended by more than twelve ministers of the gospel from different parts of the country. The church worshipping in the Nether Chapel, of which Mr. Elliott was a member, having resolved, at a Church Meeting, “That Mr. Wm. Elliott be set apart to the work of a Christian missionary to the Malays and other heathens in and near the Cape of Good Hope, South Africa,” the service was held at Queen-street Chapel, by reason of the Nether Chapel being too small to contain the congregation. The Rev. Mr. Bowden, of this town, introduced the service by reading the Scriptures and prayer. The Rev. Wm. Roby of Manchester delivered an introductory discourse, “Upon the nature and obligation of Christian missions, and the propriety of a special and public designation of such as engaged in them,” founded upon the passages of Scripture that were then quoted. The Rev. T. Smith, as the minister of the Nether Chapel, put several questions to the missionary respecting his religious experience, and sentiments, and engagements; to which full and satisfactory answers were returned: this was followed by Mr. Smith presenting the ordination-prayer, accompanied by all the presbyters present laying their hands on Mr. Elliott, as a token of special designation to this sacred and important work. An interesting and affecting charge was then given to the missionary by the Rev. Greville Ewing of Glasgow, founded on John iv. 36, and the whole service was concluded by prayer.

Mr. Elliott has the prospect of soon sailing to the Cape, under the patronage



of "The South African Missionary Society," and is also directly encouraged and assisted by the London Missionary Society.

Oct. 7. The Rev. Henry Davies, late student at Carmarthen, was ordained over the united churches at Rhosmarket and Tiers Cross, Pembrokeshire. The Rev. Mr. Griffiths, Kingswood, commenced the service; the Rev. D. L. Jones, Capel Zion, described the nature of a New Testament church, from John xvii. 16; the Rev. J. Bulmer, Haverfordwest, asked the usual questions; the Rev. W. Warlow, Milford, offered up the ordination-prayer; the Rev. D. Peter, Theological Tutor at Carmarthen, gave the charge from Rev. ii. 10; the Rev. D. Davies, Pantêg, addressed the people from 1 Thess. i. 25; and the Rev. T. Harries, Pembroke, concluded with prayer. The service of the afternoon was introduced by the Rev. Mr. Warlow; the Rev. J. S. Watson, Reading, preached from 1 Cor. vii. 29—31; and the Rev. C. Morris, Narbarth, from Luke xiv. 23. Sermons were also delivered on the preceding day at Rhosmarket and Tiers Cross, by Rev. J. Phillips, Bethlehem; J. Lloyd, Ylenllam; J. Evans, Penygroes; D. Davies, Pantêg; J. Griffiths, Rhodiad; and B. Evans, St. Florence. The devotional parts of the services were conducted by the Rev. E. Davies, C. Morris, E. Jones, and J. Thomas. Large and attentive congregations discovered a pleasing interest in the proceedings; and those more especially connected with Mr. Davies manifested the most cordial satisfaction in acknowledging him as their minister.

On the 30th Dec. the Rev. T. Binney, late student at Wyndley College, was ordained pastor of the Independent church assembling in St. James's-street, Newport, Isle of Wight, lately under the pastoral care of the Rev. Mr. Bruce. The Rev. Mr. Clark, of Lyndhurst, preached on the preceding evening; the Rev. Mr. Guyer, of Ryde, commenced the service with reading and prayer; the elected minister then presented a statement of his reasons for devoting himself to the work of the ministry among Protestant Dissenters, and the articles of his religious belief, &c.; the ordination-prayer was offered up by the Rev. Mr. Adams, of East Cowes; the Rev. T. Morell, Theological Tutor at Wyndley, addressed the minister from 2 Tim. ii. 15; and the Rev. T. Adkins, of Southampton, the church and congregation, from 1 Thess. v. 12, 13; the Rev. J. P. Dobson, of Wareham, concluded with prayer.

The Rev. R. Kemp has removed from Ashford, Kent, to Staplehurst, in the

same county, where the prospects are truly encouraging.

The Rev. W. S. Davies, of Crediton, has accepted an unanimous invitation from the Christian Society connected with the New Tabernacle, Plymouth, and commenced his pastoral duties on the second Sabbath of the present year.

## FOREIGN.

### AMERICA.

*From the Eighth Report of the American Bible Society:*

THERE have been issued from the Depository of the American Bible Society, from the 30th of April, 1823, to the 1st of May, 1824,

Bibles .....	31,590
Testaments .....	28,849
	60,439

In the seven preceding years, there were issued,

Bibles and Testaments .....	247,731
Epistles of John in Delaware ..	751
Gospel of John in Mohawk ..	141
	248,623

In the city of New York, where Bible Societies were established at so early a period, and where so many thousands of copies of the sacred volume, have been distributed—on an examination of one ward during the past year, 264 families, containing 513 persons over ten years of age that could read, were found to be without the Scriptures; and in another ward, 324 families, containing 1265 individuals over ten years of age who could read, were found to be in like manner destitute. In a town in Pennsylvania, where considerable activity in circulating the Scriptures has been shown for nearly ten years, thirty-one destitute cases were found in three out of four wards. The Secretary of a County Society in that State, observes, "From the best information we have obtained, we are constrained to believe that there are between 400 and 500 families in the County destitute of a Bible." Among the additions to the roll of Auxiliaries, there is one from the State of Illinois; and by this the Board are enabled to say, that there is now at least one Auxiliary Institution in every State in the Union: making the whole number of Bible Societies, which have been recognised as Auxiliary to the American Bible Society, FOUR HUNDRED AND SEVEN.

## REVIVAL OF RELIGION IN CINCINNATI.

(From the Newark Eagle.)

*Extract of a Letter.*

"I have for a long time wanted to tell you what the Lord is doing among us: to-day, while in the sanctuary, I frequently thought of you, and I know your heart would have rejoiced abundantly had you been with us. It has indeed been a good day in Israel; seventeen were this morning baptized, all (with the exception of two or three) young people, and all of them subjects of the present revival. I think you would rejoice, if you were here, to see a revival in these ends of the earth. Our meetings are crowded to overflowing. Such scenes I never witnessed before. The work goes on very quietly—no noise—no bustle: but the streaming eyes—the anxious bosoms—the fixed attention, and the stillness which reigns throughout the house—the joys, the consolations, which the children of God receive, lead many to exclaim at the close, 'Is not this the gate of heaven!' 'Christians have been abundantly refreshed. Our little female prayer-meetings are sometimes 'Bethels.' And such unity of spirit I never before witnessed; love seems to run from heart to heart, and I rejoice to see that they do not confine the effusions of this heaven-born principle to one branch of the body of Christ, but wrestle at the throne for the outpouring of the Spirit upon all the churches. The cloud which has been for some months hovering over us, and from which precious drops of mercy have been distilled, they are willing, and pleading, that it should extend and water all the churches around, of every denomination, where Jesus is known and preached. The Church, as a body, appear to be divested of selfishness in this thing. How religion enlarges the heart! How different are those desires and fervent breathings, for the glory of God upon earth, from those narrow and sectarian views and feelings which would circumscribe the power of Jehovah—the displays of his grace and mercy to one little spot. Indeed I have lost all charity for such. Such a spirit is so contrary to the genius of the gospel.

*Part of a Speech of a Chickasaw Indian, delivered at the commencement of Jefferson College on the 30th Sept. last.*

"PLACED as I now am in this land of science and religion, it is natural to compare the disadvantages of my own countrymen with the privileges here enjoyed. Here you have laws to protect the innocent, and bring to punishment the guilty. There every man must be his own avenger. Here you have schools, where the youth

and children are trained up for usefulness and honour in the world. There, with a few exceptions, the youth spend their precious time in roving the forests, with their instruments of amusement. Here you trust the faithful records of history for the past, and the prophecies of sacred writ for the future. There they trust imperfect tradition for the past, and blind conjecture for the future. Here, revelation lights up the passage to the tomb, and points to the glories that await the righteous. There, an impenetrable darkness overspreads all beyond the confines of the grave. But I forbear further to draw the painful contrast, and rejoice that I this day find myself surrounded by the learned, the wise, and good, who are both able and willing to impart that instruction which is calculated to augment my own happiness, and which, if rightly improved, will render me more useful to my beloved countrymen, who are just beginning to emerge from heathen darkness, and on whom the sun of science and the sun of righteousness are beginning to dawn."

*The Dervise's Answer, or the Caviller refuted—An Eastern Story.*

A certain man went to a Dervise, and proposed three questions: 1st, "Why do they say God is omnipresent? I do not see him in any place, show me where he is?" 2d, "Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power he would do every thing for his own good." 3d, "How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a clod of earth at my head and made my head ache?" The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.



# MISSIONARY CHRONICLE

FOR FEBRUARY 1825.

## LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

### FUND FOR THE BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES.

*The following Circular has been transmitted to the Directors, and to the Treasurers and Secretaries of Auxiliary Societies connected with the London Missionary Society.*

“ Dear Sir,—We are instructed by the Board of Directors of the LONDON MISSIONARY SOCIETY to transmit to you a copy of Resolutions adopted by them in relation to the separate Fund commenced during the past year, for the BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES BELONGING TO THE SOCIETY, and to request your particular attention to the object.

The honour of the Society—the claims of humanity—the sacred obligations of that Religion which the Missionaries abroad are engaged in disseminating, the sacrifices they have made for that purpose, and the desirableness of relieving their minds, as far as possible, from anxiety as to their surviving families, in contemplation of their own removal by death—are considerations of such weight and importance, as cannot fail, we are persuaded, to call forth into exercise the benevolent liberality of the religious public—of the members of the Society in particular,—in furtherance of the object in question.

It is the desire of the Directors, that the members and friends of the Society should be respectfully and earnestly invited to contribute to the same, according to the measure of the ability with which Divine Providence hath blessed them; and they cherish the hope, that whatever may be contributed towards the WIDOWS AND ORPHANS FUND will, in no degree, lessen the amount of the GENERAL INCOME of the Society.

We beg leave, in pursuance of No. 5 of the following Resolutions, to request you will invite the Committee of the Auxiliary Society to which you are Treasurer, [or Secretary] to adopt such measures, for carrying into effect the object of the present communication, as shall appear to them best adapted to the local circumstances of your county or vicinity.

We shall be glad to receive, in a reasonable time, a letter informing us what steps the Committee may have been enabled to take in furtherance of the object and of the success which shall have attended the same. It is requested, that the letter containing such information be addressed to the Home-Secretary of the Society.

(Signed on behalf of the Directors)

WILLIAM ALERS HANKEY, *Treasurer.*  
GEORGE BURDER, *Secretary.*  
JOHN ARUNDEL, *Home-Secretary.*

#### *Resolutions of the Directors respecting the Widows and Orphans Fund.*

1. That a separate Fund be established for the benefit of the Widows and Orphans of Deceased Missionaries.
2. That the Public be invited to contribute to the said Fund by Donations, Annual Subscriptions, Collections, and Bequests.
3. That all monies, received from time to time, on account of the said Fund, from whatever source, be invested in Government Securities in the names of the Treasurer and three other Directors, not being Trustees for the General Funds of the Society.
4. That to the £1000 placed at the disposal of the Directors for the support of the Widows of Missionaries by the Trustees of the Evangelical Magazine, the sum of £1000 be added from the General Fund of the Society.

5. That a Circular Address be issued, urging the attention of the Town and Country Directors, and the Officers and Committees of Auxiliary Societies, to the object, and that a Copy of the same be inserted in the Monthly Chronicle of the Society.
6. That a Committee of Management of the Widows and Orphans Fund be annually appointed, to consist of the Treasurer, Chairmen, and Deputy Chairmen of the several Mission Committees, and such other Members of the Direction as the Board may think proper to appoint, for the purpose of directing the investment of the monies contributed to the said Fund and the appropriation of the annual proceeds thereof, subject to the control of the General Board, and that the said Committee meet, for those purposes, at least once every Quarter."

The Directors are aware, that on the subject of the above *Circular* there is ample room for a pathetic appeal to the feelings, but they consider its claims to public attention and regard as too obvious and forcible to require any such excitement. They will therefore only further express their earnest hope, that the members and friends of the Society at large, by their exertions, zeal, and liberality, will do all that lies in their power to carry the important object into effect.

## EAST INDIES.

### BELGAUM.

*Fourth Anniversary Report of the Belgaum Association; read and approved at the Anniversary Meeting held at Belgaum, 13. May, 1824.*

#### INTRODUCTORY OBSERVATIONS.

"If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbour as himself. He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of human nature; and as no man is good but as he wishes the good of others, so no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good."

Such were the noble and enlightened sentiments of the celebrated Dr. Johnson. These were elicited upon a communication being made to him, that in an assembly convened for the propagation of Christian knowledge, a question arose, whether any nation uninstructed in religion should receive instruction;—or whether that instruction should be imparted to them by translations of the sacred Scriptures into their own languages; "which," said the Doctor, "I did not expect to hear." He then proceeded to represent it as one of the greatest crimes "to omit for a year, or for a day, the most efficacious methods of advancing Christianity, in compliance with any purposes that terminate on this

side the grave;" and in conclusion he said, "Let it be remembered, that the efficacy of ignorance has been long tried, and has not produced the consequences expected. Let knowledge now, therefore, take its turn, and let the patrons of privation stand aside, and admit the operation of positive principles."

These opinions were expressed long before any of the great modern exertions for the diffusion of the gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference, or opposition to this cause?

It is a pleasing fact, that though many were formerly either indifferent or opposed to Bible, Missionary, Tract and School Societies, yet since the good which has resulted to mankind from their exertions has become manifest, a great proportion of them have laid aside their prejudices and become cordial supporters to these and similar institutions; and from the very liberal support which the several Parent Societies continue to experience, as well as from the great increase of Auxiliary and Branch Societies in different parts of the world, among all denominations of Christians, it is evident that an almost universal interest is excited in their favour, or at least that friends to the cause are becoming very numerous.

These circumstances may indeed be considered as most favourable signs of the times; yea, a pleasing indication that God is about to accomplish those purposes which in his holy word he has declared to be his design to accomplish; viz. the universal spread of the gospel—the bringing of all nations into one fold—the giving to his Son the heathen for his



inheritance, and the uttermost parts of the world for his possession, and making all the inhabitants of the earth subject to his dominion, and obedient to his will.

The divine purposes are, however, seldom accomplished without the intervention of appropriate means. If the nations are to become Christian nations; if the heathens are to believe in Christ, and become his people; if the kingdoms of the world are to become subject to the dominion of Christ, and obedient to his will, we may naturally expect that provision will be made for the proclamation of the gospel; for the communication of Christian doctrines; as well as for making known the divine will and commandment throughout the world. For while it is declared, "whosoever shall call on the name of the Lord shall be saved," it is expressly added, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent."

All who are acquainted with the nature of the Societies above mentioned, must surely acknowledge, that the several means brought into operation by them, appear most likely to promote, by the divine blessing, the universal spread of Christian knowledge. If Christianity is of divine origin, and if truth must ultimately prevail over error and superstition—by an increasing circulation of the divine oracles, by perseverance in the faithful preaching of the Gospel, by a greater distribution of Religious Tracts, and by unceasing diligence in the instruction of children in the knowledge of Christianity; we may not only hope, but reasonably expect ere long, to see the religion of Jesus become universal.

It would not be easy to calculate the benefits which have already resulted, and which may yet result, to the inhabitants of the earth, through these several Societies. Doubtless, many now in the world of spirits are praising God for one or other of these institutions, which, through his grace, was made instrumental in bringing them to a saving acquaintance with the truth, and leading them to seek and secure the salvation of their souls. How many now living are enjoying peace and comfort, from the good which they have derived from either of these sources, and for which their praise and thanksgivings are daily offered before the throne of mercy! and thousands yet unborn, we doubt not, will in their day arise and bless God for the formation of that Society, which may prove the means of con-

veying to them the knowledge necessary to salvation.

Such are the views, such the pleasing prospects, which ought to animate and encourage all who are friendly to the work of disseminating the knowledge of Christianity in the world; and with these views and prospects, the Committee of the Belgaum Association now come forward to give a statement of the distribution of Scriptures and Tracts, and other particulars connected with this Institution, for the satisfaction of those whose kind encouragement and liberal support it has hitherto experienced.

#### *Distribution of the Scriptures and Tracts.*

At the date of our last Meeting, only one large and five second size Bibles, and three pocket Testaments, in English, were in the Depository; but a supply of twenty-five small Bibles came to hand in October last from Bombay, which proved very acceptable, as in consequence of the convenient size and goodness of paper and type, they were in much requisition among the men of the detachment; twenty copies of those, together with five second-size Bibles, two second size, and three pocket Testaments, have been disposed of at moderate prices, (with the exception of a few furnished in lieu of subscriptions,) to subscribers and others; only one large and five small Bibles, with three second size and pocket Testaments, are now on hand.

In addition to 12 Bibles and 38 Testaments in the Portuguese on hand at our last meeting, 11 Bibles were received from Bellary, and it is with much satisfaction the Committee state, that the distribution made of the Scriptures in this language, has been greater this year than in any of the preceding, since the formation of the Association.

The demands for them have been great, even at this place, from persons who have come from Goa, either to trade or to procure situations. The number of these is now very considerable, but their means in general are very limited, having to provide for themselves here, as well as furnish a maintenance for their families at home; in consequence of which the Committee has been induced to comply with their demands gratis. One individual who had received a Bible, returned some time after and said, that he took the same to his native place, where, on showing it to his priest, as he had none himself, he begged it of him for his own use, and from this person's account, it appears he has been reading it daily ever since. Another priest belonging to a neighbouring station, on learning where the Scriptures in this

language could be procured, sent a very earnest request by the same individual, that a copy might be granted him, for which he would be very thankful. His request was readily complied with.

On a tour recently made by the Secretary towards the western coast, several copies both of the Old and New Testament have been put in circulation. To a general officer in the Portuguese service, now residing at Vingoorlorh, a Bible was offered, which he very thankfully accepted, and in acknowledging the receipt of the same he wrote thus:—"I received with the greatest pleasure, and will keep with the greatest care, the excellent gift which your goodness has granted me; and I hope to derive profit and consolation, in perusing often the chapters appointed in your note. Be pleased, dear Sir, to receive in return my warmest thanks for so interesting a present."

To the captain of a ship another copy was given. This gentleman expressed a wish to have our Scriptures, that he might have an opportunity of comparing them, with the instructions of the priests, and thus see the errors both in doctrine and practice, which prevail in the Roman Church. With the view that his wife also might imitate his example, he carried the sacred volume to her and said, that he had received it from the English priest, and hoped she would examine its contents. This she promised to do on the voyage they were then preparing to make.

Another gentleman had a copy given him; so much did he seem gratified with the gift, that he would not allow it to be sent after him by a servant, but preferred taking it home in his own hands.

Among the poor classes of the people at Goa the demand was very pleasing; all the copies that could be spared, both of the Old and New Testament, were very eagerly and thankfully received; a much greater number than had been taken for distribution could have been most easily disposed of. An intelligent young man, to whom a Bible was given, not only received it with thankfulness, but was afterwards found constantly taken up in reading it; besides he invited several of his friends from the opposite side of the river, and got Testaments given to them.

The disposition thus manifested to receive and read the Scriptures, appears to the Committee a most encouraging token, that the time is not very remote, when a pleasing revolution will be effected in the spiritual state of these poor people, who have now for a long period been kept under priestly domination, and bound with the cruel chains of ignorance and

superstition. The candid acknowledgment of error or avowal of what they conceived to be so, and an ingenuous confession of inability to answer objections without attempting to justify practices, merely because such have been enjoined, and prevail in their church, [Roman Catholic] are marks of increasing light, and loudly testify, that bigotry no longer bears sovereign sway in their minds.

A supply of about 4000 English tracts has this year also been received from Bel-lary; a portion of these has been appropriated for the use of subscribers, and some given among the sick in hospitals; and a well-disposed individual willing to render himself useful to the Association by his personal labours, undertook to distribute several hundreds among his comrades. With these silent messengers he went to their several births, and offered a few for the acceptance of each individual; the success he met with was very encouraging; the tracts were in general thankfully accepted; only in one or two solitary instances he experienced some rough treatment, for being as it was considered too officious; however, this satisfaction was enjoyed, that the intention was good, and such endeavours calculated to prove beneficial, and must be so, if accompanied by the divine blessing.

The receipt of portions of Scripture and tracts in the native languages, has been as follows:—In October last, from the American Missionaries at Bombay, 110 separate gospels, and 578 tracts of various kinds; and from ditto, in February, 115 gospels and copies of the Acts, and 1257 tracts; and at the former date, from the Bombay Auxiliary Bible Society, 35 gospels of Matthew, 11 copies of the Acts, and 208 tracts in the Mahratta language, were received, making together 271 separate gospels and Acts, and 2043 tracts in this language; and from the Societies at Bellary we received in August last 2 copies of the Pentateuch, 6 copies of Genesis, and 46 tracts in the Tamul language; and about 80 tracts in this language were presented to the Association by two friends, who had got a small quantity from the Tract Society at Madras for circulation here.

The distribution of the Scriptures and tracts in Mahratta has been more extensive this year than the last; several hundreds have been given to individuals who at different times have applied at the Depository, and the schools attached to the mission, for them. 40 separate gospels and 219 printed tracts, beside several written ones in the Moodhe character, have been given among the people at Cawna-poor, Kittore, and



other villages south of Belgaum; and on the tour lately made by the Secretary, 43 gospels and 239 tracts have with great facility been put in circulation. A small supply only was taken on this occasion, as the disposition of the people and the language they best understood were not previously known. The eagerness manifested at the several villages to obtain the books was very gratifying; and it is probable, if instead of about 200, 2000 had been taken, the whole would have been very easily disposed of. It is in contemplation to send a larger supply to those villages where the demand was particularly urgent, by the first favourable opportunity; and let all who are friendly to the cause pray, that the books thus eagerly sought and thankfully accepted, may be attentively read and clearly understood, and made instrumental in bringing many from heathen darkness to the light or saving knowledge of the gospel.

The same individual who lent his aid in the distribution of English tracts, has, with two or three other friends in camp, manifested a very commendable zeal in endeavouring to circulate tracts, &c. in the native languages among the camp followers and others, whom they have frequent opportunities of seeing. The number they have already given away is considerable, and they are frequently receiving demands for more. One poor individual is particularly importunate for the gift of a Tamul New Testament, which, as we have none in the depository, we are not able to impart to him.

#### *Increase and State of Native Schools.*

The native schools under the auspices of the Association, have been increased during this year to six. Beside those in Shawpore, Belgaum, and the Lascar lines, noticed in former reports, one has been established at Cawnapore, one at Nundeguddy, and one at Beedee, villages within 12 miles south of Belgaum. The school which was kept at Samberagar has been relinquished, in consequence of the inconvenience attending the superintendence of it during the rainy season, and it has not in other respects answered expectations. A great number of poor children being about the Camp Koul Bazar, without the means of instruction, arrangements are making to establish a Tamul school for them. A young man who has received instructions from the missionary at Tanjore, and is now desirous of receiving Christian baptism, has offered his services as a schoolmaster; but the obstacle in the way is the want of a convenient place in which to keep the school.

It is with regret that the Committee has to state, that several of the most promising children, adverted to in the report of last year as having made considerable progress in Christian knowledge, have been removed from the Belgaum and Shawpore schools by their parents, in consequence of their services being required to assist in obtaining a subsistence for their families. This, though discouraging, is a circumstance of frequent occurrence in similar establishments in this country. The parents in general being in low circumstances, as soon as their children can perform any manual labour, they are glad to avail themselves of their services; besides having been illiterately brought up themselves, they are not able to appreciate nor do they desire any greater education for their children, than an ability to read a note and cast up accounts. It is, however, hoped, that what these children have learnt will not easily be eradicated from their minds. They have been led to know and acknowledge that the prevailing superstitions and idolatrous practices in this country are unreasonable, and cannot be acceptable to God. They have been taught what the sacred Scriptures reveal of the state of man by nature and the way of salvation through Jesus Christ; the hearts of some seemed to be impressed with the importance of divine things, and they have professed their hope and desire to be saved by the gospel. Though now for a season the seed which has thus been sown may seem unproductive, yet in due time we may hope, by the blessing of Him who hath said "my word shall not return unto me void," that it will spring up and bring forth fruit in various degrees to the divine glory, and thus compensate for all the labour which has been taken, and expense which has been incurred, towards this object. The number of children in all the schools is 185, but the number which attend on an average is 150, who are daily taught, besides reading, writing and accounts, in the principles of the Christian religion.

#### *Native Preaching.*

In consequence of some unpleasant circumstances, the evening meetings at Shawpore have not been so regularly and numerously attended as formerly. A degree of opposition has also been experienced; a few have discontinued their attendance altogether, and others come in, as it were, by stealth. They appear desirous of serving the Lord, but like some of old, in a private manner, for fear of the Jews, or lest they should be put out of the synagogue.

Though these circumstances appear discouraging, yet let it be remembered, that in no instance has Christianity been introduced, and obtained a footing in a new place, without encountering some opposition, and difficulties. Interested and bigoted persons have ever been found to unite in raising the cry, "our craft is in danger, great are the gods which our forefathers and we after them have worshipped,—who are these that would change our ancient worship, and customs,"—and though from such, or other acts of hostility, a fear may be excited among inquirers, and some may be induced to withdraw themselves, yet this will not be the result, at least a permanent one, with those whose minds have been divinely impressed with a true conviction and belief of the truth. False professors will desert the cause when danger threatens, but the rest, though they may be scattered through fear, (which sometimes operates even on the best), keep in the back ground, and consequently make but little progress in religion; yet they cannot altogether forsake the cause, nor refrain for any length of time from making an open profession of their faith. It is with much gratification we state, that there is reason to conclude, the impression made on the minds of some of the persons referred to, is not altogether of a superficial nature.

#### *Constancy of a Native Convert.*

One man recently, while lamenting the influence of fear on his mind, in consequence of the threatening language and severe treatment which he had met with from his relations, declared—that he was determined not to comply with any of their idolatrous practices, but was sorry he had not courage enough openly to declare himself a Christian, and make up his mind to meet all consequences.—The following proof of his constancy (and we may say) an interposition of Providence in his favour will, we think, appear interesting: During the prevalence of the small-pox, which about the beginning of the year caused a great mortality, his wife was taken ill with the disorder, and her situation became very dangerous; at this juncture both his and her friends united in insisting upon him (as the only chance for her recovery) to make an offering or sacrifice to their goddess Mariátha, through whom they suppose this disorder is occasioned. To their solicitations, however, he would not comply, and said, he would leave the result to God, who alone could take away life or continue it; and his disposal of his wife he would hum-

bly submit. Nor did he thus resign himself to the will of the Lord in vain, for, contrary to the apprehensions of her friends, she survived the critical period, and in due time recovered her wonted health and strength. Not so the wife of a brother who was at the same time similarly afflicted, every attention was paid to the accustomed ceremonies and offerings by all concerned, but without avail—she fell a victim to the disease. While these circumstances were no doubt designed to confirm the faith and excite the gratitude of the former, they were calculated also to afford conviction to the rest, that life and death were at the disposal of God alone; and that it is not in the power of their heathen deities, to do the least good to those who worship them, or evil to those who do not.

Another pleasing trait in the character of this individual is, the reverence which he manifests to the Sabbath; he conceives it his duty this day to refrain from manual labour, and to spend it in reading, prayer, meditation, and spiritual conversation. His friends are displeased with him, because they sustain the loss of his labour on that day; it appears, however, his determination not to be turned from his purpose; and though he thereby exposes himself to ill treatment, may we not hope he will receive a blessing from the Lord, which will more than compensate for whatever he may lose or suffer.—The serious bent of his mind, and the intimate connexion which exists between the smallest spark of genuine faith and a holy practice, have been further manifested by his earnestly soliciting to be furnished with a book of instruction, how to conduct himself in every affair of life, public and private, as a Christian ought to do; being convinced, that something more is required of him, than a mere renunciation of idolatry, and making an outward profession of Christianity, in order to be approved of by God. Such conduct speaks volumes! more loudly, more powerfully, than the most learned or eloquent can do. How desirable does it seem, that all who are called Christians should be equally solicitous to walk consistently with their profession—then would they more eminently show forth the praises of God, stop the mouths of objecters, and constrain them to acknowledge the divine origin and heavenly tendency of the religion of Jesus.

#### *The Brahmin Dhondapah.*

The Brahmin Dhondapah, mentioned in former reports, remains still unbaptized. He is, however, very solicitous to be re-



cognised as a member of the Christian church by the administration of this sacred rite; this would have been done ere now, but in consequence of some of his worldly affairs being in an unsettled state, it appeared prudent to defer it so long. This obstacle being now in a measure removed, it is hoped that it will not be necessary to delay complying with his wishes much longer, particularly as his general conduct continues to afford satisfaction, and evinces that he is not insincere in his professions.

*Contributions to the Belgiam Association.*

Having thus adverted to such particulars as appeared necessary, the Committee now with much satisfaction state, that the amount of donations and subscriptions received since the last meeting, (a period of only ten months,) has exceeded those of any preceding year. The liberality manifested by donors, and the cheerful and punctual payments made by monthly subscribers, demand our most thankful acknowledgments. But while gratitude is felt for what has been received, we doubt not those who have given, feel a satisfaction in contemplating the importance of those objects towards which their contributions are appropriated. The annexed statement will show the sums which have been transmitted to the various Societies.\*

*Observations on the general success of the Missionary Society, &c.*

None can surely contemplate the present state of the South Sea Islands, and not be constrained to exclaim with astonishment, "What hath God wrought," through the instrumentality of those who ventured to go as missionaries to those benighted places!" These, let it be remembered, were invited, sent out, and supported by that Society to which the greatest proportion of the funds of the Belgiam Association is forwarded. In a recent account of the present state of the inhabitants of the island of Madagascar, it is publicly acknowledged that, through the exertions of the missionaries there, incalculable good has been effected. These individuals also belong to the same Society. On the island of Ceylon an evident outpouring of the Holy Spirit has been very recently experienced at several of the missionary stations, among the children of the schools as well as several adults, a most serious concern has been excited about the welfare of their souls, and the pleasing result has been, a manifest and abiding change in their conduct for the better. Nor have similar exertions in this penin-

sula been unattended with sufficient marks of success, so as to support under contending difficulties, and animate to persevering exertions. In some instances the gospel message has been favourably received; a disposition has been manifested to believe the truth, prejudices have subsided, idolatry has been renounced, evil habits laid aside, sin no longer indulged in, and a sincere desire expressed, as well as earnest endeavours used, to walk according to the principles of the gospel. If such has been the result hitherto only in a few instances, we have cause greatly to rejoice, for even one soul is of inestimable worth, and we may justly conclude; that even the most partial success is not only a mark of divine approbation, but also a token of further and more extensive good resulting from our endeavours. Let us therefore not be weary in well-doing, but according to the exhortation of the apostle, "Be steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labours shall not be in vain in the Lord."

MADRAS.

*Account of the Meeting of the Madras Auxiliary Missionary Society, held June 15, 1824, in a Letter from the Rev. J. W. Massie, Missionary; addressed to the Secretary.*

Madras, July 12, 1824.

My Dear Sir,—In consequence of my colleague, Mr. Crisp's absence from Madras, occasioned by Mrs. Crisp's illness and his own need of relaxation, it devolves upon me, as Secretary of the Madras Auxiliary Missionary Society, to detail briefly the proceedings of our late Annual Meeting. It was held on Tuesday, the 15th of June, and was preceded by two Anniversary Sermons, preached, the one on Sunday the 13th, at Persewankum, by our brother the Rev. W. Campbell,\* and the other on Monday evening the 14th, at Black Town Mission Chapel, by our newly arrived colleague, the Rev. Wm. Taylor. On these occasions the congregations were good, and the discourses of our brethren interesting.

On Tuesday evening the Meeting was numerous and respectably attended. Lient. Mans Morphett, of H. M. 87th Regt. having kindly promised to be present, was called to take the chair, which he filled with great pleasure to his friends, and satisfaction to the meeting. The Rev. J. C. Rhenius, of the Church Missionary

\* See List of Contributions, p. 86.

\* Missionary at Bangalore.

Society, was requested to open the Meeting by supplicating the divine blessing. The Secretary was then called upon to read the Report; one feature was peculiar to this Report, and we hope it will continue to characterize the succeeding ones: this was intelligence of the most recent nature, solicited and received from our brethren at the various stations within our reach. The truest spirit of union between ourselves and the Missionaries of the Church of England Society prevailed; three of these brethren favoured us with most interesting and animating addresses. The spirit of love, which pervaded the body of Missionaries present, will long be remembered and felt as a presage of that happy day, when the people of God shall see eye to eye, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim. Our brethren of the Wesleyan connexion were expected to be present, but, to their regret and ours, they could not reach the Presidency till the Meetings were over. The collections, from various causes which account for the deficiency, amounted to only 220 rupees, were not equal by a considerable sum to our collections at the last Anniversary. As, however, the contributions of last year have exceeded any preceding year very considerably, we may reasonably hope it will prove only a temporary deficiency.

### AFRICA.

*Particulars of the Improvements at Bethelsdorp, extracted from a letter of the Superintendent of the civil Concerns of the Institution, addressed to Mr. Campbell; dated Sept. 8, 1824.*

THE external appearance of Bethelsdorp is greatly improved. The Hottentots are getting more and more industrious; buildings have been erected, and are erecting, such as many around us never expected to see, and, all things considered, there is much reason for thankfulness. The Sunday-schools continue to flourish, the adults as well as children are making great progress, and a great interest is taken by them, and the results I trust will be glorious.

You have, no doubt, heard of the kind of building we have already erected—a good building for Mr. Monro, above where formerly stood the old church, which has been taken down, and a square formed on the site, with a sundial in the centre of it. Mr. Monro's house stands on the highest side of the square, facing my house; and facing the house where

Mr. Messer formerly lived stands the store of Messrs. Kemps. Opposite to the new church, is a fine stone building, erected by the Hottentots, which measures sixty feet by twenty, for a School-house, where the children are taught daily, and learn nothing but *English*, and are making great progress. The school is fitted up entirely on the British system, and is under the management of Mr. Monro. Behind the church stands a workhouse for the poor, which faces the river. It is an hundred feet long, built by and at the expense of the Hottentots. It has three doors and eight glass windows in front, and five windows behind. The inside is fitted up with wards, designed to receive from twenty to thirty worn-out persons, when totally incapable of supporting themselves; of such, you know, we have many who are sent adrift by the farmers when unable to work; the support of whom has been, and still is, a great burden on the Hottentots at this Institution. We have always a collection at the chapel door every Lord's day; but the sums collected are quite inadequate to support the fourth part of the poor worn-out people at present upon the Settlement. We intend to appeal to friends in the colony, perhaps to the public, on their behalf. Greater objects of charity cannot be found any where.

Behind my house, on the other side of the river, stands the blacksmith's shop, the front looking towards Algoa Bay; it measures sixty feet by twenty, with a flat roof; contains six forges, a brass-foundry, turning lathe, and a well with a pump. Mr. Arnot, who, you know, was formerly at Cradock-town, has the management. He has eight Hottentot apprentices, and one English, and an English journeyman. A Hottentot also has built a large brick house, higher up the ascent than Mr. Kitchingman's (or New Mission House), as good as any ordinary Dutch house in the colony. Several others on the same plan and size are finished by other Hottentots, and some are building. I have also, with the assistance of the Hottentots, built a house for myself, near where my old house stood, which had fallen down. It is on the plan of Mr. K.'s house, in which you lived when at Stellenbosch. There is another good house in the square, nearly finished, for Mr. Morison, shoemaker, who has several Hottentot apprentices and journeymen. Up the Kloof (or narrow valley between hills) are several respectable cottages, and a road is made to the gardens in the circular ground at the head of the Kloof, surrounded by cliffs.



The gardens have been kept in better order this year than formerly.

Since the purchase of the farm on the Gamtoos river, (now called *Hankey*), by the Hottentots of Bethelsdorp, they have purchased another which belonged to the Rev. Mr. M. and are at present about purchasing the farm of our next neighbour, toward Uitenhage, for 5500 rix-dollars.

## AFRICAN ISLANDS.

### MADAGASCAR.

DURING the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the Mission are in a very encouraging state. Several more Schools have been commenced. By the desire of the King, the three Schools at Tananarivou have been thrown into one, under the name of the *Royal College*. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About 40 boys, educated in the Royal School, (one of the former three Schools abovementioned) have been appointed to manage the Schools lately formed. The number of the Schools, including the Royal College, is 14, and that of the children under tuition about 1200. The King takes a lively interest in the Schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained. "We flatter ourselves (say the brethren) that all who truly feel for the people of Madagascar, plunged as they are into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of Schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language." They add, that the King and people will supply them with every thing for the Schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, penknives, &c. &c.

In May last, the Madagasse Version of Genesis was advanced as far as the twenty-

fourth chapter, and those of Exodus, Matthew, and Luke, each to the 11th chapter.

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the Natives, and their congregations increase in number every Sabbath-day.

In a personal interview with the King on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its Directors and supporters at home, and its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the king, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," add the brethren, "after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananoulouna, who were with him, asked them, 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

### WESLEYAN MISSIONS IN THE WEST INDIES.

*Extract from the Minutes of a Meeting of the General Committee of the Wesleyan Missionary Society, held at the Mission-House, Hatton-Garden, London, January 5th, 1825.*

READ a printed Copy, transmitted by Mr. Shipman, of certain Resolutions, passed at a Meeting of the Wesleyan Missionaries held in Kingston, Jamaica, on the 6th of September, 1824, and which have since appeared in the Jamaica Royal Gazette, and some of the London Newspapers.

The Committee unanimously Resolved,

1. That they have no information of the number of the Missionaries in Jamaica who attended the said Meeting, and have reason to think that it was a partial one, and also that it was not a regularly summoned Meeting of the Missionaries in the Jamaica District.
2. That the publication of all Papers, which touch upon civil matters in dispute in the Colonies, or between the Mother Country and the Colonies, is contrary to the Rules, under which their Missionaries are bound to act; and that the only instance of disregard to these Regulations which has occurred in any of the Wesleyan Missions, is the case now before us, and which is therefore strongly censured by the Com-

mittee, as a violation of this salutary Regulation.

3. That the Committee further disavow the said Resolutions, as not having been passed at a Meeting held under the authority of any of their Rules, and as not having been sent home for their approval, according to an express Regulation.
4. That in all those parts in which the said Resolutions appear to the Committee to be unexceptionable, they judge such a publication to have been unnecessary, inasmuch as the Missionaries in Jamaica, and elsewhere in the West Indies, are furnished with the authorized publications of the Committee in refutation of the charges so frequently of late made upon the objects and tendency of their labours.
5. That other matters are introduced into these Resolutions, not in the least called for, in order to establish a just defence of the Wesleyan Missionaries in Jamaica, against the violent attacks frequently made upon them in the public prints of that Island;—

In particular, the Committee are imperatively called upon by this unguarded and improper act of a very few of the Missionaries employed by the Society in Jamaica, to object:—

*First,* To the *equivocal* manner in which the persons who passed the said Resolutions, “declare their belief, that Christianity does not interfere with the civil condition of Slaves, as Slavery is established and regulated by the laws of the British West Indies.” If no more were meant by this, than that all Slaves, brought under the influence of Christianity, are bound by its precepts to obey their Masters, and submit to the Authorities of the State, conscientiously and constantly, this is no more than the Missionaries have been explicitly instructed to teach, and which the Committee sacredly enjoin upon them to inculcate upon all to whom their ministrations may extend; but if it was intended as a declaration, that the *system* of Slavery, “as established in the West Indies,” or any where else, is not inconsistent with Christianity, the Committee, and “the Wesleyan Body,” whose name the framers of the Resolutions have thus presumed to use without any authority whatever, hold no such opinion; but whilst they feel that all changes in such a system ought to emanate solely from the Legislature, they hold it to be the duty of every Christian Government to bring the practice of Slavery to an end, as soon as it

can be done prudently, safely, and with a just consideration of the interests of all parties concerned; and that the degradation of men merely on account of their colour, and the holding of human beings in *interminable* bondage, are wholly inconsistent with Christianity.

*Secondly,* That the Committee feel bound in justice to disavow the sweeping charge made against persons in this country, comprehended under the general term of “Emancipatists and Abolitionists,” in the said Resolutions, as written under evident ignorance of the opinions on that subject which are held in this country, by those excellent and benevolent men, who have of late most distinguished themselves by advocating the amelioration of the condition of the Slaves in the West India Colonies, with a view to the ultimate extinction of Slavery. The Committee conducting the Wesleyan Missions, take no part in such discussions, as not being embraced by their *one* object, which is to extend the benefits of Christian instruction among the Black and Coloured Population of the Colonies; but they can never permit any of their Missionaries to use their name, and the name of “the Wesleyan Body,” in casting censures upon many of the most excellent of their fellow-countrymen, by representing them as holding sentiments on the subject of the Emancipation of Slaves, and forming “designs,” which, if carried into effect, would produce the consequences enumerated in the very unguarded and blameable Resolution referred to. The character and objects of the persons to whom allusion is there made, are too well known by the Committee, for them to suffer such unjust reflections to be given to the world in their name, and not strongly to censure the said Missionaries for thus adopting the language of violent party-men.

*Thirdly,* That the Committee have read with great grief the very blameable language of the Fourth of the said Resolutions, though they consider the whole to be the production of a very few only of the Missionaries in Jamaica, two of whom had been placed by the last Conference under censure, one being recalled and the other removed from that Island, for the manner in which they had surrendered themselves to the party-feelings excited there in opposition to the measures of His Majesty’s Government, and the proceedings of the British Parliament: and that so far from that Resolution speaking the language of “the Wesleyan Body,” as it most unwarrantably professes, that Body, whilst it has exerted itself for nearly forty years to promote the instruction of



the Slaves of the West Indies, and to render them moral and peaceable, and has always distinguished itself at home and abroad by its inculcation of the principles of entire obedience to Masters, Magistrates, and all other legal Authorities, yet, after the example of its venerable Founder, who was among the first, by his writings, to lift up his voice against that long-continued national sin, the Trade in Slaves, has ever regarded the system of Slavery as a moral evil from which the nation was bound ultimately to free itself; and, throughout the kingdom, has hailed, with the greatest gratitude and satisfaction, the incipient measures adopted by His Majesty's Government, for ameliorating the condition of that class of their fellow-subjects. These are measures which, as a religious Body, they have felt a deep interest in, not as connecting "religion with politics," as stated in the Resolution, but as they are essentially connected with the promotion of religion and morals, by regulations which refer to the observance of the Sabbath, to the marriage of slaves, and to their general protection.

The Committee, attentive only to the spiritual concerns of the Missions confided to their management, would not have thus entered upon these topics, had they not been forced upon them by the publication of the Resolutions in question.

They are not unacquainted with the menaces with which their Missionaries have, of late, been visited in some parts of Jamaica; the obstructions which have been thrown in the way, in some places, to the exercise of their ministry; the refusal of Magistrates even in the course of the last year, to license their Missionaries, without any legal authority for so doing; and the threats of their expulsion from the Island which have, of late, been frequently resorted to; but if the experience of the peaceable effects of their Missions for nearly forty years, and the faithful manner in which the Instructions of the Committee, as to the enjoining obedience on slaves, and respect for the local Authorities, have been uniformly observed by their Missionaries and Societies, (facts acknowledged by many respectable and impartial persons both in Jamaica and in the other Colonies, whose continued friendship to their Missions they very gratefully record,) are not admitted as sufficient reasons for their protection, they will not seek it in any case by becoming parties to the passions of men, nor suffer their Missionaries to become so; they will not compromise the principles of Christianity, in their legitimate exposition, to obtain favour. In the quiet and

simple course of endeavouring to make the negroes of the West Indies better men, and better servants, and better subjects, they shall persevere; and if they suffer for this righteousness' sake, they know the general character of their Missionaries, and their Societies in the West Indies so well, that they will suffer patiently, until their case be redressed by the justice of His Majesty's Government, to whom they have never looked for protection, in cases of persecution, in vain. To that protection, and to the public feeling and liberality of this country, they can with confidence leave the religious liberties of their numerous congregations in the West India Colonies, and those of the Missionaries who are there employed in promoting the best interests of society at large.

6. That Copies of the above Resolutions be transmitted to the Right Honourable Earl Bathurst, one of His Majesty's principal Secretaries of State; and to His Grace the Duke of Manchester, Governor of Jamaica.

(Signed) GEORGE MORLEY, }  
RICHARD WATSON, } Secretaries.  
JOHN MASON, }

*Copy of Circular, addressed to the Missionaries, accompanying the preceding Minute:—*

Jan. 6, 1825.

Dear Brother,—We take it for granted that you have seen the Resolutions so imprudently published in the Jamaica Gazette, by the Brethren there; and the painful necessity they have placed us under to disavow them. They have already done much mischief at home, and our disavowal may, among party-men, do mischief abroad; but we had no alternative. You see the ground on which you all stand,—to go on your way doing good, and leave all political questions to persons otherwise employed,—to teach obedience to authority to all slaves without reference to the system of slavery; but to compromise no principle of Christianity.

We are yours truly,

(Signed as before.)

#### DOMESTIC MISS. INTELLIGENCE.

*Missionary Association for the English parts of Pembrokeshire.*

THE Annual Meetings of this Association commenced at Haverfordwest and Milford, on Sunday Oct. 31st. The Rev. David Peter, of Carmarthen, preached at the Green Meeting, Haverfordwest, in

the morning and afternoon. At the Tabernacle, the Rev. Mr. Warlow of Milford, preached in the morning, and Mr. Peter in the evening. At Milford, the Rev. C. Morris, of Narbeth, preached in the morning and evening. The attendance and collections were encouraging notwithstanding the absence of an expected stranger, and the unfavourable state of the weather. On the following day, a public meeting was held at Milford, when S. Rigaud, Esq. was called to the Chair, and speeches delivered by the Rev. Messrs. Peter, Bulmer and Hassell of Haverfordwest; Warlow and Taylor of Milford; Phillips of Wolfedale, and the Chairman. The place was crowded, and much interest appeared to be felt, especially when the late proceedings at Demerara were adverted to. On the following Tuesday evening, two sermons were delivered at Peter, by Messrs. Bulmer and Morris. On Thursday morning Mr. Peter preached

at Tenby when a liberal collection was made; and in the evening, a public Meeting was held in St. Julian's Chapel, on the Pierhead. This old building, erected for the devotions of fishermen, long before the Reformation from Popery, but recently fitted up for preaching to seamen, was crowded to excess. Major Douglas being called to the Chair, speeches were delivered by Mr. Joseph Thomas of Pembroke, and the Rev. Messrs. Peter, Bulmer, Davies of Rosemarket, Harries of Pembroke, Morgan of Narbeth, Evans of St. Florence, and P. T. Davies of Tenby. The interest taken in the proceedings of the evening was evinced by a collection exceeding the sum of 23*l*. It being an unfavourable time for holding a similar Meeting at Narbeth, another opportunity will be shortly taken to visit that place, when an appeal to the inhabitants will doubtless be met with their accustomed liberality.

## MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5*l*. or upwards, received from 16 December 1824, to 16 January 1825.]

### IN LONDON AND ITS VICINITY.

Ebenezer Maitland, Esq. ....	105	0	0
Mr. Sam. Pope.—L. S. ....	10	0	0
Mr. John Over.—L. S. ....	10	0	0
Francis Garratt, Esq.—L. S. ....	21	0	0
Capt. Trevillian, 14th Dragoons ....	5	5	0
Gratitude to Christ for continued mercies..	5	0	0
Clapham Common.—Mrs. Ware.—L. S. ..	10	10	0
Spa Fields Auxiliary Missionary Society; per Mr. J. Oldham, Treasurer.....	100	0	0
Leather Lane.—Trinity Chapel.—Rev. T. Smith, 7th Annual Collection after Sermons, per Rev. T. Smith and Rev. R. Hill .....	27	2	0
Mr. Thomson and Family, Missionary Box	2	3	8
New Year's Gift, Mr. J. B.; per Rev. J. Arundel .....	1	0	0
Ann Henley.—Penny Subscriptions .....	0	6	6

### CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Congleton Independent Chapel; per Mr. J. Parsons. —Collected at the Prayer Meetings .....	6	2	5
Sundry School Children .....	4	12	10
	10	15	3
Kent.—Lewisham Aux. Miss. Society.— Rev. T. Timpson and congregation ....	17	8	0
Lancashire (East) Auxiliary Mis- sionary Society. — J. H. Heron, Esq. Treas. Bolton Branch.—Duke's Alley Chapel.—Rev. J. Fox.—Col- lection at the Anniversary ..	23	13	2
Subscriptions and Donations..	38	1	10
Ladies of the Cong. for the Edu- cation of Native Females ..	15	0	0
Two Miss. Boxes at Walmsley; per Rev. Mr. Gill.....	3	4	0
	79	19	0
Less Expenses .....	7	2	8
	72	16	4
Carried forward .....	72	16	4

Brought forward .....	72	16	4
Haslinden.—Rev. P. Ramsay.— Collection at Anniversary ..	7	11	2
Subscriptions .....	3	8	10
	11	0	0
Manchester.—Moseley Street Chapel. Collected by Miss Ashton ..	2	19	6
Wood ....	2	17	6
Latham ..	4	8	6
Mr. R. Bowden ..	1	15	9
	12	1	3
A few Friends for Mrs. Smith, &c.; per Mrs. Jarrold.....	2	12	0
Halshaw Moor Collection, after Ser- mon, per Rev. W. Roby .....	7	0	0
G. W.—Donation; per ditto .....	1	0	0
Sundries .....	2	12	0
	109	1	7

Preston Auxiliary Missionary Society. — J. Hamer, Esq. Treasurer. Contributions .....	35	1	4
Fishersgate Chapel.—Missionary Box .....	0	12	0
Kirkham Branch So- ciety; per Mr. H. Crook .....	4	0	2
Coll. after Sermon & Public Meeting..	13	9	0
Less Exps. ..	0	13	0
	12	16	0
Missionary Box; per Mr. Griffiths.....	1	1	0
	17	17	2
Freckleton and Wharton Branch Societies .....	2	12	0
Clifton Branch Society; per Mr. J. Bryning .....	5	17	6
Garstang Branch; per Mr. Comstive .....	3	0	0
	65	0	0



Dorset.—J. S. ....	3 0 0	Brought forward .....	246 0 6
Shropshire.—Newport.—Rev. D. Lewis.—Young Ladies at Mrs. Lewis' Seminary, and a few Friends. ....	5 14 0	Marlboro'.—Rev. R. Tozer.—Penny-a-week Subscriptions. ....	14 11 6
Children of the Sunday Schools and Friends, by the Misses and Mr. W. Silvester. ....	14 6 0	Salisbury.—Endless-st. Chapel.—Rev. J. E. Good. ....	
	20 0 0	Collected at the Annual County Meetings .....	46 13 6
Somersetshire.—Bristol Juvenile Missionary Society.—R. Ferris, Esq. Treas. ....	41 4 6	Weekly Subscriptions collected by Miss Barrett .....	6 9 6
Sussex.—Arundel.—Produce of a Missionary Box .....	5 0 0	Missionary Box, &c.; by ditto. ....	0 13 9
Wiltshire.—Wilts and North Somerset Auxiliary Missionary Society.—W. M. Everett, Esq. Treasurer. ....	4 9 7	Ten Missionary Boxes. ....	2 2 7
Avebury.—Rev. W. Cornwall. —Weekly Subscription ....	4 4 7	Annual Subscriptions .....	2 12 0
	8 14 1	A Widow's Mite, for Mrs. Smith .....	0 10 0
Devizes.—Rev. R. Elliot.—Collection after Sermon; per Rev. H. Townley .....	24 1 1	Sutton.—Collections by Mr. W. Imber ..	59 1 4
Female Branch .....	1 12 0	Trowbridge Tabernacle.—Rev. B. Kent.—Subscriptions. ....	8 0 0
R. Waylen, Esq.—L. S. ....	10 0 0	Juvenile ditto, by Miss Hair-bottle .....	8 1 6
	35 13 1	Sunday School Boys; by Mr. John Vine .....	3 5 10
Frome.—Rook Lane Chapel.—Rev. J. Doney. —Collection after Sermon, per Rev. J. Clayton, Jun. ....	9 7 2	Ditto Girls; by Miss Jukes. ....	3 0 9
Sunday School; per Mr. Nuth .....	13 11 10	Annual Collection .....	10 13 1
Annual Subscriptions .....	2 12 6		50 0 9
Anonymous; per Rev. J. Doney .....	2 1 0	Warminster.—Rev. J. A. Roberts. — Missionary Assoc. ....	24 18 9
Collected by Miss J. Harris ..	2 18 2	Coll. (inserted in Oct. Chron.) ..	16 1 6
Miss Hannah Joyce .....	4 15 5	Sunday School Boys and Teachers .....	4 7 3
— R. Sibree .....	3 0 0		45 7 6
— M. A. Stevens .....	2 7 0	Westbury Upper Meeting.—Rev. S. Raban.—Subscriptions, &c. by Mr. Franklin, (inserted in October Chron. ....	11 15 0
— E. Stevens .....	2 16 2	Lower Meeting.—Rev. W. S. Palmer.—Collection after Sermon .....	11 4 0
— Slade .....	1 10 6		446 0 7
— Treasure .....	2 10 7	Less Expenses. ....	15 15 0
— S. Watts .....	3 13 2		430 4 7
Mr. J. Pope .....	5 5 11	Yorkshire.—Sheffield and Attercliffe Missionary Association. — Mr. L. Thomas, Treasurer. ....	
— W. Cook .....	1 0 6	Garden Street Chapel.—Rev. Mr. Docker.—Male Branch ..	6 2 4
— T. Hill .....	0 12 0	Female ditto .....	6 3 6
— C. M. ....	0 4 6		12 5 10
Interest .....	0 14 10	Nether Chapel.—Male Branch; per Miss Parker .....	13 0 0
	59 1 3	Queen Street Chapel.—Female Branch; per Mrs. Waterhouse .....	14 1 2
Zion Chapel.—Rev. A. Tidman.—Collection after Sermon ..	16 0 11	Subscriptions; per Rev. Mr. Boden ....	1 1 0
Sunday School Children .....	2 0 0		40 8 0
Annual Subscriptions .....	18 2 0	Less Expenses. ....	10 15 0
Collected by Mrs. Adams ..	2 17 3		29 13 0
Miss Allen .....	0 18 7	York.—Miss Frank .....	30 0 0
— M. Carr .....	5 5 6	—Rev. D. Peter, Treas. ....	
— E. Gregory .....	5 16 10	Wales.—South.—Auxiliary Missionary Society.—Rev. D. Peter, Treas. ....	
— J. Gregory .....	5 18 6	Abergavenny.—Rev. Mr. James.—Penny-a-week Society and Donations ..	11 8 9
— S. Giblett .....	5 15 4	Hanover.—Rev. Mr. Davies .....	4 0 0
— E. Major .....	3 11 7	Llanvapley.—Rev. Mr. Rees and Friends ..	1 11 3
— S. Sheppard .....	3 4 7	Neath.—Rev. Messrs. Bowen and Griffiths .....	6 0 0
In Rev. A. Tidman's Family .....	5 7 8	Melyney Court; by ditto ..	1 0 0
Mr. E. Gregory .....	3 9 9		7 0 0
— W. Hiscox .....	5 15 5	Lanedy.—Rev. Mr. Price .....	3 4 0
— Jukes .....	2 10 5	Philadelphia.—Rev. J. Silvanus .....	1 1 0
— G. Sheppard .....	3 19 3	Cross Inn.—Rev. R. Powell .....	1 10 0
— D. Trotman .....	3 18 0	Mynyddbach and Salem.—Rev. L. Powell ..	2 12 0
— S. Trotman .....	2 9 11	Faldybrenin.—Rev. Mr. Jones ..	1 17 11
Donations .....	1 1 5	Sunday School ditto .....	1 4 0
Missionary Boxes. ....		Esgerdawe; by ditto .....	0 12 7
Miss M. F. Giblett .....	5 15 7	Sunday School ditto .....	0 13 8
— H. R. Giblett .....	3 5 9	Capel'rerw, ditto .....	0 17 0
Master Robert Eyles .....	1 4 9		5 5 2
Mr. E. Gregory .....	2 3 0		
Mr. Jukes .....	0 9 5		
Miss Titford .....	1 16 10		
— S. Webster .....	0 10 9		
Under 5s. ....	0 11 0		
	114 0 0		
Heytesbury.—Rev. S. King.—Subscriptions ..	20 0 0		
Market Lavington.—Rev. J. Gerard.—Particulars in November Chronicle ....	8 12 0		
	Carried forward .....	Carried forward .....	37 12 2

Brought forward .....	37 12 2
Hawen and Glyn.—Rev. Mr. Griffiths .....	6 10 0
Sunday Schools, ditto .....	10 0 0
Cardigan.—Rev. Mr. Davies ..	4 0 6
Sunday School, ditto .....	3 11 6
Penygroes.—Rev. Mr. Evans ..	4 5 4
Sunday School, ditto .....	3 12 8
Gleanings, ditto .....	2 2 0
Brinberian.—Rev. Mr. George ..	2 8 2
Sunday School, ditto .....	1 7 4
Maenclochog, ditto .....	2 0 0
Bethesda, ditto .....	1 5 0
Newport.—Rev. Mr. Jones ..	3 0 0
Sunday School, ditto .....	1 16 6
Morva, ditto .....	0 18 0
Llwyngwair.—Subscription ..	1 1 0
Castlegarvod.—Essex Bowen, Esq. for Widow Smith .....	1 0 0
Llwyngwair.—George Bowen, Esq. ditto .....	1 0 0
Berry.—Miss D. Bowen, ditto ..	1 0 0
Fishguard Sunday School ..	1 17 3
Rhosceirian, ditto .....	1 15 0
Sunday School, ditto .....	3 10 3
Subscriptions .....	2 1 0
Brigend and Sion's Hill.—Rev. Mr. Skeel .....	3 15 0
Subscription .....	1 0 0
Trevgarn.—Rev. Mr. Griffiths ..	3 0 0
Subscriptions .....	2 0 0
Solva.—Rev. Messrs. Harries and Mortimer ..	5 10 4
Haverfordwest Green.—Rev. Mr. Bulmer .....	4 16 1
Auxiliary Contributions, ditto ..	1 0 0
Subscription .....	5 10 4
Tabernacle.—Rev. Mr. Warr .....	1 5 0
Rosemarket.—Rev. Mr. Davies ..	0 9 2
Tearse Cross, ditto .....	9 0 0
Milford.—Rev. Mr. Warlow ..	2 19 2
Mrs. Howells; by Cards .....	3 1 3
Subscriptions and Donations ..	15 0 5
Carried forward .....	151 11 2

Brought forward .....	151 11 2
Pembroke and Pembroke Dock.—Rev. Mr. Harries .....	6 4 0
Sardis.—Rev. Mr. Thomas .....	1 11 0
Tenby, Tabernacle.—Rev. Mr. Evans ..	8 15 0
Tenby, Bethel .....	24 0 9
Henltan, Landilo, Carvan, and Lanboidy.—Rev. Mr. Loyd ..	10 3 9
Henltan Sunday School, ditto ..	8 0 0
Lanboidy Sunday School, ditto ..	4 4 6
Carvan Sunday School, ditto ..	2 5 0
Forge Sunday School, ditto ..	4 12 6
Glandwr.—Rev. Mr. Griffiths .....	29 5 9
Cana.—Rev. Mr. Davies .....	11 5 3
Bwlch Newydd.—Rev. Mr. Bowen .....	1 3 0
Sunday School, ditto .....	1 4 0
Cardarthen.—Rev. Mr. Peter. Collections at Annual Meeting ..	1 1 6
Sunday School, .....	2 5 6
Penny-a-week Society, .....	42 9 0
Subscriptions .....	11 5 6
Profits of Strawberries, by a Lady .....	2 3 10
Less Expenses .....	13 2 0
Scotland.—Dundee.—Missionary Society; by Rev. G. Parker ..	0 12 6
Dundee, Broughton Ferry, &c. Bible and Miss. Soc.; by Rev. G. Donaldson .....	69 12 10
Nairnshire Society, for the Propagation of the Gospel; per Mr. W. Barclay .....	305 14 3
Nairn Juvenile Missionary Society .....	21 19 3
Inverkeithing Bible and Missionary Society; per Mr. W. Anot .....	283 15 0
Guernsey.—Y. Z. .....	10 0 0
St. Helena Auxiliary Missionary Society.—Lieut. O'Connor, Treasurer .....	20 0 0
Mauritius.—Mauritian Auxiliary Society; per Rev. John Le Brun .....	5 0 0
Stockholm; per G. T. V. Keyser, Esq. Subscriptions, Banco Marks 147 3 6, or sterling .....	25 0 0
Russia.—Selinginsk.—One Moiety of the profits on the sale of Mrs. Paterson's Memoirs; by Rev. W. Swan .....	9 0 0
	1 0 0
	10 0 0
	3 0 0
	1 1 0
	40 0 0
	25 0 0
	10 17 6
	12 0 0
	8 8 5

*List of Subscriptions to the Belgau Association, see p. 74.*

Captain and Mrs. Paske .....	r. a. p.
Ditto Native Schools .....	30 0 0
Captain and Mrs. Tabois .....	80 0 0
Ditto Native Schools .....	20 0 0
Lieutenant T. Biddle, ditto .....	50 0 0
Mr. and Mrs. Taylor .....	50 0 0
Ditto Native Schools .....	20 0 0
Mr. and Mrs. Cunningham .....	50 0 0
Ditto Native Schools .....	28 0 0
Mr. J. Ross .....	13 0 0
Ditto Native Schools .....	10 0 0
Mr. and Mrs. James .....	10 0 0
Ditto Native Schools .....	30 0 0
Mr. Godfrey .....	7 0 0
Mr. Caldeira .....	7 0 0
Mr. M. Sumners .....	10 0 0
Serjeant Major Hamilton .....	6 0 0
Mr. A. Bertie .....	10 0 0
Serjeant R. and .....	9 0 0
— Allan .....	20 0 0
— Dillon .....	15 0 0
	12 8 0

Ditto Native Schools .....	8 12 0
Serjeant Garbitt .....	5 8 0
— Clarke .....	4 8 0
— Mitchell .....	4 0 0
— Macdonald .....	6 0 0
— Scottock .....	5 1 0
— Steen .....	1 9 0
— Leach .....	1 0 0
Lance Corporal, G. Franklin .....	0 8 0
— Goldey .....	3 2 0
— Bone .....	1 4 0
J. D. King .....	10 0 0
Ditto Native Schools .....	1 14 0
W. Mason, H. Addett, F. Turts, M. Garrett, W. Warren, S. Roberts, and W. Evans, at 5 rupees each .....	35 0 0
S. M'Coy .....	4 8 0
J. Harvey, and C. Bennett, 3 rup. each ..	6 0 0
J. Wilcott .....	3 4 0
Mariarty .....	0 14 0
Craden and Cox, at 2 5 each .....	4 10 0
Johnston .....	2 0 0



Atkins .....	2 2 0
Smith .....	2 2 0
Tennymore .....	1 6 0
Cameron .....	1 9 0
Henton .....	1 8 0
Southall .....	1 0 0
Reeves .....	0 15 0
G. Smith .....	0 8 0
Subscribers in Camp, to the Native Sch.	9 14 0

*Juvenile Subscribers.*

Miss Louisa Tabois .....	1 0 0
Lidia Taylor .....	3 12 0
E. Taylor .....	2 8 0
M. Taylor .....	2 8 0
Anne Ross .....	5 0 0
Sophia, Chrissy, Harriet, and Mary- Anne Cunningham, 3 rupees each .....	12 0 0
Eliza and Margaret Wallace, and S. S. James 3 rupees each .....	9 0 0
M. P. Dillon .....	2 8 0
H. Maxwell .....	0 12 0
C. Gabriel .....	0 10 0
Master Hugh Ross .....	5 0 0
J. Taylor .....	3 12 0
A. J. W. Cunningham .....	0 8 0
Rob. Wallace .....	3 0 0
Tho. H. Wallace .....	3 0 0

*Donations received in 1823-4.*

Colonel Molle, 2d. ....	35 0 0
Fraser, 3d. ....	20 0 0
Major Wallis .....	15 0 0
Captain and Mrs. Kemble, 2d. ....	20 0 0
Brown .....	25 0 0
Fyle .....	29 0 0
A. B. 2d. ....	20 0 0
Captain and Mrs. Paske, 2d. ....	30 0 0
Greenhill, 4th Cavalry .....	5 0 0
Ogilvie .....	10 0 0
W. James .....	19 12 0
Lieutenant J. Taylor, 4th Cavalry .....	40 0 0
Manners .....	15 0 0
Biddle, 3d .....	10 0 0
Cook, 1st & 2d .....	25 0 0
Wahab .....	10 0 0
Grant .....	10 0 0
J. Harwood, Esq. ....	15 0 0
A. M. Magrath, Esq. ....	40 0 0
Mr. Conductor Chambers, 2d .....	10 0 0
Serjeant and Mrs. James, 3d .....	33 0 0
Scottock .....	7 8 0
Mr. Malvery .....	3 12 0
Williams .....	3 12 0
James Summers .....	3 8 0
By ditto .....	3 0 0

*Donations on behalf of Mrs. Smith, &c.*

Mr. Dudley; per Rev. J. Campbell .....	1 0 0
D. N. J.; per Mr. F. Westley .....	1 0 0
Mr. C. Ferris, ditto .....	1 1 0
R. J., ditto .....	1 0 0
T. L. Donaldson, Esq., ditto .....	1 0 0
R. Saunders, Esq., ditto .....	1 0 0
A Friend; per Mr. M'All .....	2 0 0
Mr. C. Mickle .....	0 10 0
Mr. G. Parker .....	0 10 0
A few Friends; per Miss Kennerley .....	2 5 0
Clapham.—Collected by Mr. W. Hands.	
M. D. ....	1 0 0
Mr. and Mrs. White .....	2 0 0
Mr. Graham .....	1 0 0
Mrs. White .....	1 0 0
Small sums .....	1 13 3
Mr. J. Robinson.—Newark .....	6 13 3
Cambridge.—Mrs. Buxton .....	1 1 0
Bristol.—Bridge Street Chapel.—	
Collection .....	22 0 0
Hope Chapel .....	4 17 2
Mr. Weare .....	1 1 0
T. Sanders, Esq. ....	1 1 0
R. B. Sherring, Esq. ....	1 0 0

29 19 2

<i>Donations received in 1820-1.</i>	
Major-General Pritzler, C.B. ....	30 0 0
Major Cleaveland .....	17 8 8
Captain Kemble .....	16 14 0
M'Leod .....	15 0 0
O'Donnoghue .....	8 12 0
J. Harwood, Esq. ....	14 0 0
Mr. Taylor .....	12 4 0
Godfrey .....	18 0 0
Cunningham .....	7 0 0
Holmes .....	4 0 0
Ross .....	2 0 0
Hedger .....	1 0 0

*In 1821-2.*

Colonel Molle .....	35 8 0
Miss Molle .....	10 0 0
Colonel Fraser .....	20 0 0
Walker .....	21 0 0
Captain Barclay .....	30 0 0
Lieut. T. Biddle .....	10 0 0
J. Harwood, Esq. ....	20 0 0
Mr. Caldeira .....	13 0 0
Clarke .....	2 0 0
Wallace .....	7 0 0
Serjeant Dillon .....	4 10 0
T. Hedger .....	26 4 0
Ed. Eyre .....	2 7 0
Serjeant James .....	30 6 0
Cursajie Parsee .....	17 8 0

*In 1822-3.*

Colonel Fraser .....	20 0 0
Captain Paske .....	35 0 0
Lieut. Anderson .....	32 8 0
Booker .....	25 0 0
Biddle .....	10 0 0
Mr. Godfrey .....	18 0 0
Caldeira .....	18 0 0
Serjeant James .....	34 0 0
Mr. Chambers .....	10 0 0
Talbot .....	5 0 0
Blake .....	5 0 0
Serjeant Dillon .....	7 0 0
W. Evans .....	1 0 0
Cursajie Parsee .....	9 0 0
Amount collected at the Annual Meeting held on the 13th May 1824 .....	41 8 0
Captain and Mrs. Paske, 3d Donation ..	30 0 0
A. N. Magrath, Esq. ....	20 0 0
Lieut. Biddle .....	10 0 0
A. B. ....	40 0 0
Mr. Godfrey .....	18 0 0
Cursajie .....	9 0 0

<i>Sheffield.—Rev. J. Mather.</i>	
Mr. Montgomery .....	1 0 0
R. Hodgson .....	1 1 0
S. Roberts .....	1 0 0
T. Holy .....	1 1 0
J. Wilson .....	1 1 0
H. Vale .....	1 1 0
S. W. Vale .....	0 10 6
Wm. Younge .....	1 1 0
C. T. Younge .....	0 10 6
R. Rodgers .....	0 10 6
W. F. Rawson .....	1 1 0
T. Rawson .....	0 10 6
J. Read .....	1 1 0
Watson .....	1 1 0
J. Read .....	1 1 0
Tattershall .....	0 10 6
S. Shore .....	1 1 0
Brookfield .....	0 10 6
Mrs. Smith .....	1 1 0
Bailey .....	1 1 0
Miss Rawson .....	0 10 6
Small sums .....	0 12 6

18 18 0

Newcastle-upon-Tyne; per J. Fenwick, Esq.

The Rt. Hon. Lady Decries 10 0 0

*Donations on behalf of Mrs. Smith continued*

M. Longridge, Esq.	5	0	0
J. Losh, Esq.	1	1	0
C. N. Wawn, Esq.	2	0	0
J. P. Church, Esq.	1	0	0
G. F. Angas, Esq.	1	0	0
Miss Smith	1	0	0
Mr. J. Finlay	1	0	0
A Lady; per ditto	1	0	0
Miss Batson	1	0	0
Mr. J. Bruce	1	0	0
Mr. W. Beaumont	0	10	6
M. Forster, Esq.	0	10	6
Mrs. J. Fenwick	0	10	6
Mrs. Bell	0	10	0
Miss Young	0	10	0
Mrs. Grainger	0	10	6
Miss Wood's Sunday School			
Children, Berwick	0	12	0
Collected by Misses Angas and			
Richardson	12	3	6
Small sums	1	0	0
			41 18 6

Wymondley.—Rev. T. Morell.			
Collection after Sermon	6	7	6
Thomas Hughes, Esq.	5	5	0
Mr. Heudebourke	1	0	0
			12 7 6

Bridgenorth.—Rev. R. Cox.	1	1	0
Leicester.—Rev. E. Webb and Friends.	4	10	0
Sawbridgeworth.—Rev. H. Tyler.—A few			
Female Friends	4	0	0
North Walsham.—Friends; per Rev. J. Brown	3	0	0
Sunderland.—Friends; per Rev. T. Stratton	4	0	0
Plymouth.—Mr. Torring; per Rev. D. Hartley	1	2	6
Whitby.—Rev. G. Young.			
Rev. G. Young	0	12	6
Mr. R. Campson	1	0	0
—T. Fletcher	2	2	0
—R. Woodward	0	10	6
Small sums	0	15	0
Miss Holt	1	0	0
John Holt, Esq.; per ditto	0	10	0
Mrs. R. Watson; per ditto	1	0	0
Misses Hunter; per ditto	1	0	0
Misses Clark; per ditto	0	10	0
Small sums; per ditto	1	0	0
			10 6 0

Salisbury.—A Widow's Mite; per Rev.			
J. E. Good	0	10	0
Manchester.—A few Friends; per Mrs. Jarrold	2	12	0

*Donations in aid of the Anglo-Chinese College, Singapore*

Portsmouth.—A few Friends; per Rev. J. Griffin	21	0	0
Sir George T. Staunton, Bart. Patron of the College (2d Donation) by			
Rev. Dr. Morrison	200	0	0

*Fund for Widows and Orphans of Missionaries.*

Rev. Joseph Berry	10	10	0
Highbate.—Rev. J. Thomas and Friends	5	12	0

*Donations for the Education of Native Females in India.*

Penryn.—Rev. T. Wildbore, for "Mary Bevan"	3	0	0
Bedford.—Mrs. Hillyard and Friends; per Mr. Foster	2	5	0
Newport Pagnell and Bedford, per Mrs. J. Kilpin	2	5	0
Kimbolton; per Miss Peck	2	5	0
			6 15 0

Lancashire.—Bolton Branch.—Duke's Alley Chapel.—Ladies; per			
Rev. J. Fox.	15	0	0

Scotland.—Glasgow Auxiliary			
Society; per G. Melville, Esq. Treas.			
Mr. J. McGregor	0	10	6
Rev. G. Ewing	1	1	0
Mr. D. Russel; by Rev. E. Ewing	1	1	0
—W. Brodie	0	10	6
—J. Wilson	0	10	6
Messrs. Anderson and Laurie	1	1	0
A Friend	0	10	6
Ditto	0	10	6
Ditto	0	10	6
Ditto	0	10	0
A Friend to Missions; per Rev.			
Dr. Wardlaw	1	1	0
Mr. J. Risk	0	10	6
W. and J. S.	0	10	6
Mr. J. McIntosh	1	1	0
—D. Smith	0	10	6
—B. Robertson	1	1	0
—P. Letham	1	1	0
—J. Blackie	0	10	6
Friends; per ditto	1	3	0
Mr. D. Smith	0	10	6
—H. Brown, Jun.	0	10	6
—J. Kirkwood	0	10	6
—W. Kelly	1	1	0
—W. Kelly, Jun.	1	1	0
—J. Roxburgh	1	1	0
—J. Banhill	1	1	0
—W. Moffat	0	10	6
—W. McGavin	1	1	0
—A. Mitchell	0	10	6
—J. McGavin	0	10	6
—P. Falconer	0	10	6
—A. T.	0	7	6
—A. Morris	0	10	6
—J. Storrie	0	10	6
—R. Walker	0	10	6
—W. Freeland	0	10	6
—W. G. Mack	1	1	0
Miss Crawford; by Mr. Mack	1	1	0
			29 3 6

Wales.—Essex Bowen, Esq.	1	0	0
George Bowen, Esq.	1	0	0
Miss D. Bowen	1	0	0
			3 0 0

Selinginsk.—Rev. E. Stally-			
brass	1	1	0
Mrs. Stallybrass	1	1	0
			2 2 0

The Thanks of the Directors are presented to the following; viz.

Rev. J. Bulmer, for 6 Copies of the Life of Howell Harris, Esq.; Mrs. Hooper, for 3 Bibles, &c.—A Friend for 23 Nos. of the Eclectic Review, and a parcel of Gold ends.—E. S. for sundry Magazines.—Mr. Newbury, for ditto.—A well-wisher for sundry useful articles (old shop-keepers); Mr. Williams, Shrewsbury, for "Caryl on Job," 2 vols. folio.—Mr. T. Allan for 51 Nos. Christian Guardian.—Mrs. Hodich, for "Fleetwood's Life of Christ," "Bragge on the Miracles," "Doddridge's Rise, &c." a Box of Needles, &c. &c.—Y. Z. for 6 dozen Scissors, 8 gross of Thimbles, &c.—Miss Bithe and Mrs. Pownall, for 49 Work-bags and 11 Pincushions, for India.—Mr. Cooke for his edition of Morgagni on the Seats and Causes of Diseases, 2 vols. for the Anglo-Chinese College.—Mr. Devonport, for various Reports.—Messrs. Hankey, Cheney, Edwards, B. Shaw, Esq.—Messdms. Walker, Clay, Hooper, Newbury, E. S., W. Z., and a Friend; a Friend, per Mr. Haywood, Mrs. Lesnard, Mrs. Boultonwood, Mrs. Farrar, Miss Moore, P. S., and Mr. N. Crisp, for 41 vols. and 1333 Nos. of the Evangelical Magazine.

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